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New York Bible Society
Dept. 5-3, 5 East 48th St., New York

Moody Bible Monthly

MARCH, 1933

EDITORIAL NOTES

If therefore the light that is in thee be darkness, how great is that darkness!—Matthew 6:23.

Here is part of a conversation which I had with one of these special missionaries (one of the men).

"For what reason did Christ die?"
Cut from the Loaf "To tell you the truth, I don't know myself."

"Has the Group any list of sins?"

"No, we have no list of sins."

"Would you call adultery and murder sins?"

"Only if God told you they were."

"What would you do if you had a strong desire to commit adultery with another man's wife, or to murder some one?"

"I would go to God and get guidance about it."

"You mean that you would pray to God and ask Him to show you whether it was right or wrong?"

"No, I should not pray about it. I would just wait for God to give me guidance about it."

"And how would God give you this guidance?"

"I should get a strong impression what I should do."

"And if this strong impression was that you should murder that man, would you do it?"

"I should!"

How true are Christ's words spoken when on earth: "If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23).—*The Oxford Group Movement (Buchmanism), Is It of God or of Satan?* by J. C. Brown, Pickering and Inglis, London, England.

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This "ism," sometimes called the Oxford Group Movement, reminds one of Christian Science in two marked particulars.

One is its attraction for "society" people, the well-dressed and well-to-do, and the other is its aversion to the blood atonement. These two things if there were no others, were sufficient to show how far it is removed from "First Century Christian Fellowship," as a Presbyterian divine designated it at the last quadrennial of the Federal Council.

That stalwart defender of the faith, Dr. A. C. Gaebelein, writes us that he is making a careful study of the movement in order to expose it in *Our Hope*, but meanwhile we would recommend the book of J. C. Brown, Head Master at Oxford University, who is quoted in "Cut from the Loaf" in this issue. It is a paper covered volume, quite inexpensive, and obtainable for twenty-five cents from the Bible Institute Colportage Association, 843 North Wells Street, Chicago. We would also advise our readers to send one cent to Rev. Harold

T. Commons, 17 South Marion Avenue, Ventnor, Atlantic City, N. J., for a copy of his four-page leaflet entitled *Buchmanism*. This is "a frank statement by a former adherent who gives full first-hand information as to the character of the movement."

We cannot bring this editorial note to a better conclusion, however, than by quoting the following paragraph from a personal letter of Colonel E. N. Sanctuary, New York:

For some months I have been acquiring data on this cult, with the result that I am now speaking against it. They have four tenets of faith—guidance, loyalty, sharing and Christology. They claim their guidance is that of the Holy Spirit, but it is significant that unbelievers are welcomed to their fellowship. Loyalty is to Buchman or to the Group. But "sharing" is sin-sharing, and many writers speak of this as a "sex-obsession," for it deals with this subject in mixed groups. Brown asks this question: "Is it to the glory of God (I Cor. 10:31) that a married man with a family should publicly confess to a mixed audience that, without his wife's knowledge, he had been unfaithful to her?" Brown knows whereof he writes for it was he who sponsored Buchman when he first introduced his work in England.

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Some few weeks ago, we were inquired of by a pastor concerning that unhallowed book, *Re-Thinking Missions*, being the

Re-Thinking Missions

report of an unofficial committee of laymen. We were unable to say to the pastor all that was on our mind and heart, but perhaps the little that we did say might be useful to other pastors who may read this.

We said that, of course, there were certain values in the report. For example, the native churches, no doubt, should have more consideration than hitherto concerning the missionaries placed in charge of them, more co-operation should be fostered among them, and instead of attacking the native religions the missionaries might rather lay emphasis on the supremacy of the Christian faith. On the other hand, we emphasized, and now re-emphasize, that the personnel of the Laymen's Committee itself forecast a report out of harmony with the evangelical faith of the centuries. Out of harmony is the report in the most vital matters. It has a different objective from that of the evangelical faith, namely, the making of a social order instead of the salvation of souls, and a different method, secular education instead of gospel preaching. Furthermore, it relies upon a different energy or power, that is to say, a co-ordinated home base instead of the Holy Ghost.

We expressed our belief, and renew the expression, that the God of the Bible, the

God and Father of our Lord Jesus Christ, will not use or bless such a plan and program as these laymen propose. Moreover, were that plan and program adopted by the denominations generally, it would mean, in our judgment, the end of foreign missions in the sense in which that work has always been conceived and carried out by the redeemed people of God.

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"A mounting distrust of liberal theology and a renewed interest in the central position for which the supernatural conception of the Christian religion stands, is seen by Professor Van Dusen, of Union Theological Seminary, New York, in the survey of recent

theological trends which he has written for the Yearbook of the Federal Council of Churches." So we were recently informed by a "release" of the Federal Council.

Dr. Van Dusen further concludes that liberalism is now seen to have been "the characteristic theology of a romantic and illfounded pre-war optimism." Its premises are being subjected to devastating criticism, he tells us, and "the 'theology of crisis' commands a steadily increasing attention. It is saying something which has long been dimly felt."

This is very high-flown language of course, as becometh a professor of philosophy in a theological seminary of the liberal type. But what it means is that Modernism "backs water." The "central position" of the Christian faith is the sacrificial death and bodily resurrection of our Lord and Saviour Jesus Christ. We thank God if a renewed interest therein is being awakened in the liberal ranks, and if we have been permitted to do ever so little in the line of that "devastating criticism" of which Dr. Van Dusen speaks, then too are we thankful for that.

The "theology of crisis" that is commanding "steadily increasing attention," according to this witness, is nothing else, as we understand it, than the miraculous conversion of a sinner by faith. Glory in the highest if Jehovah is again pouring out His Spirit upon the Church, and men are thus inquiring the way of life.

Nevertheless we are not over-confident that Professor Van Dusen and the Federal Council will fully confirm our interpretation of this recent release.

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Professor Paul Shorey (University of Chicago), who has made a lifetime study of Plato, tells us that the great philosopher anticipated the critics of the present day in saying that the corruption of music always brings in its train degeneracy in manners and morals and politics. The professor was thinking of jazz, which as most of us now believe, has a great deal

to do with the degeneracy in several directions, marking the times in which we live.

But there is that which represents jazz in sacred music also, and while it cannot be said to beget moral degeneracy, yet it certainly lowers the spiritual tone of public worship, if it does not nullify the feeling of worship altogether. There was a period when the evangelism in vogue promoted that kind of music, but with the passing of that evangelism the music accompanying it is also passing. Now therefore, the way is open for pastors and other Christian workers in their public services to cultivate a taste for better things.

The selection, the announcement, the reading of hymns or gospel songs in a public service, has much to do with the spiritual uplift of the service. And one cannot long be thus careful about the words without soon making the discovery that good words call for good music. He may not himself be a musician, but he will find something in his soul protesting against sacred as well as secular jazz.

Speaking of gospel songs in particular, a comparison of the songbooks of the last quarter of the nineteenth century, with some that have been published in the first quarter of this century or later, will convince any fair-minded critic that a degeneracy has set in. Bliss, Sankey, Stebbins, McGranahan, Towner, Gabriel, and other composers of the earlier period, have had but few real successors, and we think we can suggest a reason. It is not because their successors are less competent in the sphere of music, but less careful, if not less capable in the choice of words to set to music. The men above-named were in a greater or lesser degree Bible taught men, zealous for the truth, sensitive to heresy or error of any kind, and anxious that their songs be used of God to save souls and to edify His redeemed people. Gospel hymn composition to them was a gift of God carrying with it a grave responsibility. We knew some of these men pretty well, and we knew the spirit of prayer in which they did their work. Theirs was a high and holy calling, and young men and women of our day who know music might well covet to follow in their footsteps. There never was more need for the right kind of a gospel song than there is now.

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This is sometimes called the power age—machinery everywhere. Hence the changes are rung on the word "materialism." We have become materialistic.

Matter But now arises Dr. Michael Pupin, the famous electrical engineer, to protest against charging all this against the sciences, whose only fault is that they have discovered the various forms of power and developed them for our use. He then in turn, goes on to lay a charge against another door. The culprit, or culprits, in his view are the political scientists, the sociologists, the psychologists and the theologians. These he thinks, have failed to prepare mankind to enjoy these gifts. There are spiritual powers in the human heart that these sciences ought to have developed just as the material sciences developed the physical powers. But the *Chicago Tribune* which we are following

here, inquires, why not blame mankind itself and be done with it? And to this we agree. The spiritual sciences, if we may call them so, have done their best, but the material they have to work with is unsusceptible. Physical scientists have an easy task teaching matter to behave itself compared with that of the spiritual scientists teaching human beings to do the same.

The *Tribune* adds that "one of the afflictions of the depression is the loose talk going about," and with that also we agree.

To whom then shall we go? Why not listen to Him who has the words of eternal life (John 6:69)? "Ye must be born again," is His dictum (John 3:7), and when this takes place everything else is easy. And this is easy too, when you come to really think of it (John 1:12, 13).

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Our readers will recall an article in our December issue entitled, "Soviet Russia—Why Is the Church Silent?" It was written by John B. Trevor, chairman of the Board of the American Coalition of Patriotic Societies. The

Recognizing Soviet Russia

same author has now put out "An Open Letter" on the subject of the recognition of Soviet Russia, which is obtainable for the asking, doubtless, by addressing the office of the Coalition, 598 Madison Avenue, New York. A particular reason for mentioning it at this time is, that about a thousand ministers and educators are said to have signed a petition to President-elect Roosevelt urging the recognition of that government.

The ministers who have signed the petition are mostly, if not entirely, of the modernist type, of whom Stanley High said recently in the *New York Herald Tribune*, that they are "less and less concerned about the salvation of souls and more and more about the salvation of society. Many steer shy of revival meetings, but do not hesitate to have a hand in labor disputes. When they travel it is to visit, not the shrines of Europe, but Soviet Russia."

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A religious forum was held in Detroit last winter where addresses were delivered by a Protestant (modernist) minister, a

Clarence Darrow Is Right

Hebrew rabbi, a Roman Catholic jurist, and an agnostic lawyer, the last named being Mr. Clarence Darrow, of Chicago.

Mr. Darrow is reported to have decried the claim that civilization is the result of religion. "The truth is," said he, "that the origin of what we call civilization is not due to religion but to skepticism," and then he went on in his way to substantiate it. If by "religion" he meant the Christian faith, the teaching of the Bible, or in so far as he meant that, then we say that he was right in his contention. Civilization was not born in Eden but outside of it. Cain was the first skeptic, a moral and even a religious man in a way, but a self-willed man who chose to follow the light of reason rather than revelation. Therefore after being cast out from the presence of the Lord, he built the first city and called it after the name of his son. Cities and that which goes with them, would not have been necessary, perhaps never would

have been thought of had it not been for sin.

Follow out the story in Genesis 4 and see the lines along which "civilization" developed, and the progress it made—wealth, commerce, mechanical sciences, the arts for pleasure and amusement, feminine charms, the comforts and conveniences of life, as we call them. The posterity of Cain did everything they could to make themselves as happy and content as possible in the life of sin without seeking to be delivered from sin. Then what followed? Lawlessness, sensuality, polygamy, anarchy, atheism and the Deluge.

Yes, Mr. Darrow, you are right, civilization is not due to faith but to skepticism.

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This ably edited journal has been merged with *Christian Faith and Life*, its publisher and editor, Dr. L. W. Munhall, having

The Eastern Methodist

come to feel its burden too heavy to be carried longer. During the sixteen years of its existence it rendered courageous service to the cause of evangelical truth in the face of opposition, and even opprobrium, that would have downed many another man than Dr. Munhall.

It gave us pleasure to read the well merited resolution relative to our honored brother passed at the meeting of the Philadelphia Methodist Episcopal ministers on January 30, concluding with the prayer that "the Unseen Companion may continue to walk with him in his approach to the sunset hills." We believe, however, that Dr. Munhall himself would have been still better pleased if the prayer had expressed the hope of the coming of the Lord that has animated his heart and been sounded out by his lips for these nearly seven decades. He may yet come and cover the hills with a cloud of glory in which His faithful witness will be caught up to meet Him in the air and be forever with Him. This is our prayer for Dr. Munhall.

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An author and publisher in New York writes us:

"Allow me to say that in my judgment the *MOODY MONTHLY* is one of the best in America. We read it in our family with much

pleasure and profit, and are always glad when it arrives. . . . The editorials breathe the love of God—tender, considerate, discriminating, and so helpful."

The increasing number of such commendations just now coming to our office are a blessed compensation for the trials and testings of these drear days.



THE CONTINUING CHRIST

Some receive Christ as a sin-bearer and thus find pardon, but do not get beyond that, and so their life is one of daily failure. Others receive Him as their risen Saviour also, and thus enter into an experience of victory over sin. But we must also take Him as our Deliverer from the power of sin, the keeper of our souls. Thus shall we achieve daily victory over sin.—R. A. Torrey.

Moody Bible Institute Monthly

The Gospel According to Mark

By Rev. Henry Ostrom, D.D., Greencastle, Ind.

WITH singular majesty does this Gospel by Mark open—"The beginning of the gospel of Jesus Christ, the Son of God." The majestic beginning is all the more evident if we notice the striking contrast between Him who is the Son of God and the man John the Baptist. In the sixth verse we have John's clothing and diet mentioned, but he is simply, John. Thus emphatically is the Son of God distinguished from the mere man, though a man with an important mission.

I

Contrasts in All the Gospels

Do not pass lightly by the contrasts in the four Gospels. Resemblances are there, but the contrasts represent a special wealth in revelation. For while all the Gospels are about our Lord Jesus Christ, and all tell of His dying for our sins and rising again for our justification; and each one tells of some of His same deeds and teachings while here in the flesh, yet there is one distinct line of truth in each of the four. Each gives a different view. The same? Yes, we might answer truly; not four Gospels but a four-sided Gospel; but even then, each side must be seen as distinctive and also necessary.

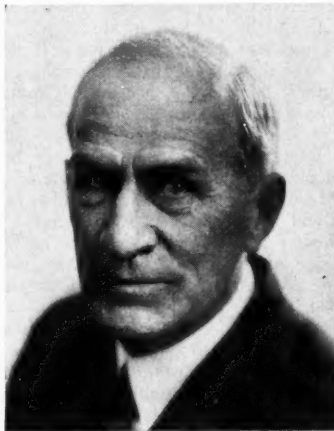
The Gospel by Mark is one of the choicest for exhibiting this distinction which characterizes each of the four.

1. It is the *brief Gospel*. Matthew has twenty-eight chapters, Luke twenty-four, John twenty-one, and Mark but sixteen.

2. *Straightway* is a distinguishing word in this Gospel. In neither of the others do we find it so often nor so early. It is used here seventeen times at least. What promptness and stir it carries with it—straightway! In the Gospel by Luke we have a phrase not nearly so often used in any other Gospel, namely, "It came to pass," or, "It cometh to pass," used forty-nine times. If we seek for such specialties in John also, we may be impressed with his use of the word "seal" or "sealed," or the word "hour," there signifying an epoch. Later, we call attention to the special phrase, "The kingdom of heaven" in Matthew, and nowhere else. But remember "straightway" in Mark.

3. There is no *lineage* in Mark to attract attention. There is special appropriateness in that absence too. I had almost said that if it were not absent it would mar this Gospel. Even of John the Baptist no lineage is given. But if we go to Luke we find much of this variety of material. And the same is true in each of the other three Gospels. Yes, three; because in John we have, "The Word was made flesh."

4. Mark is the Gospel of the *servant*. What servant would be required to tell who is his father or mother, or who are his grandparents? Does he know the undertaking? Can he do the work? Under what terms will he proceed with it? Is



Rev. Henry Ostrom, D. D.

he a doer? That is the servant. Yet, let us pause. Christ is not my servant or your servant. He is the Servant of Jehovah.

Look at the Gospel by Matthew and see how it begins: "Jesus Christ, the Son of David, the Son of Abraham." Right through you trace the royal Son in the presence of Israel, as if saying, "Will you now receive your promised King?" But in Mark there is very little of what He is; it is what He does. In the wilderness scene in Matthew, Jesus is "carried," in Luke He is "led," but in Mark, He is "driven" by the Spirit, there to be tempted of the Devil. Who but the Servant could be so mentioned?

Then this is the only Gospel in which we have the inquiry, "Is not this the carpenter?" Mark's Gospel alone records that designation applied to Jesus Himself. See the Servant!

So in His sending out the twelve to proclaim the kingdom, Mark does not mention what they were to say as Matthew (ch. 10), but what they were to do. The servant-type again!

II

Analogy of the Old Testament

Now let us go to the Old Testament. There also we see Matthew, the Gospel of the King; John, the Gospel of the "Branch of Jehovah," or the Gospel of Christ's deity-stressing; Luke, the Gospel of Christ's humanity-stressing; and Mark, the Gospel of Jesus Christ the Son of God, the Servant.

The Branch or shoot so often mentioned in the prophets gives the four-sided view of Christ. There is the Royal Branch suggesting Matthew: "I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.... and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6). If we include the context here, and place along side the beginning of the

Gospel by Matthew: "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham," and then note how right through Matthew we have the King and the kingdom, plainly shall we see that the Branch here stands for the one specially set forth in that Gospel!

In Zechariah 6:12 we have "the man whose name is The BRANCH," fitting not only the tracing of our Lord Jesus by Mary back to Adam (thus revealing Him as the second Adam), but fitting also the prevailing message throughout by Luke. Note the parables in Luke, in which the human characteristics prevail. These parables are found nowhere else, so that manifestly we conclude that this is the Gospel of the Man.

In Isaiah 4:2 we read, "In that day shall the branch of the Lord (a title bringing no office into view) be beautiful and glorious," thus giving us the setting forth which matches that Gospel, which tells us that "in the beginning was the Word, and the Word was with God, and the Word was God"—the Gospel by John.

Now let us look for the Branch in the Old Testament which fits into Mark's Gospel. Here it is in Zechariah 3:8, "I will bring forth my servant the BRANCH." Thus we have for the account in Matthew, the Royal Branch; in Luke, the Branch, the Man; in John, the Branch of Jehovah, and in Mark, My Servant the Branch.

A little careful examining of the contexts in each instance makes it plain that the person so set forth (for it is a person), is no other than our Lord Jesus Christ—the King, the Man, Jehovah, the Servant.

III

The "Kingdom" in the Gospels

At least five of the present lessons in the International Sunday School series call for special attention to the brevity evident in Mark's Gospel when the kingdom is in view. We note the same brevity in Luke and John; that is, these three all reveal it as Matthew does not.

In Matthew details concerning the kingdom abound. Sometimes it is said that to distinguish between the kingdom of God and the kingdom of heaven is hair-splitting. The mention of "his heavenly kingdom" in II Timothy 4:18 being the nearest approach to the wording "the kingdom of heaven," corresponds remarkably, because it tells of "being preserved unto (or for) his heavenly kingdom." It thus calls attention to a future time when that kingdom should be on the earth and the writer should reign with his glorified Lord. Nowhere else have we such an approach to the phrase, the kingdom of heaven. But no; how could it be when neither in Mark, Luke nor John do we read the phrase, "the kingdom of heaven"? But when we turn to Matthew we read it thirty times. Who would refuse to think this a reason for inquiring why?

Briefly let us say, if one has a mission to tell in detail about the kingdom he should

use the expression in Matthew mainly. If he uses the expression the kingdom of God, he employs the briefer and less explicit wording. As, for instance, if one says that he lives in Pennsylvania, it would be more explicit than if he said he lived in the United States. But, if he persisted in saying he lived in the United States, more would be included in the briefer way of saying it.

The kingdom of heaven? Do you not go back to Daniel? Do you not there find a new title given to God—the God of heaven? Nehemiah, after the captivity, also uses it. What does it mean? We know that our Lord Jesus used the expression, “Lord of heaven and earth.”

Then, what is this, Lord of heaven? Had man so gone into idolatry that, governmentally, he had pushed God as if up into heaven, and now through a pagan king, man would run the earth? And then, when God’s beloved Son later appears, the announcement is made that the kingdom of heaven is at hand; and that announcement made, using that phrase, in the outstanding Gospel of the Kingdom—the Gospel by Matthew.

Trace that phrase and note how definitely it applies to a kingdom on this earth. Trace the other phrase, the kingdom of God, and note how it includes not only this earth but heaven above. Now, in Luke, or John, or Mark, we require to search out the context to find when the phrase, the kingdom of God, refers to this earth only and when it refers to the vaster realm. Mark, the brief Gospel, never uses the more explicit phrase—the kingdom of heaven.

And it is in this Gospel alone that we read of the Son not knowing the day and the hour of His coming. The word “knoweth” is often rendered “considereth.” Now, the servant’s work is not to investigate. He works the plan. Does not our Lord Jesus make this plain when He says, “The

servant knoweth not what his Lord doeth”? Again, how fitting in the Gospel by Mark! The essential particulars do not belong to the Son as *Servant* to investigate. They pertain to His deity.

IV

The Great Commission

The commission given near the close of the Gospel by Mark is in accord with all that we have been considering. It does not have the royal or national emphasis of Matthew or of Luke, nor does it contain the emphasis upon the deity of Christ quite as in the commission recorded by John. In John we read, “As the Father hath sent me, even so send I you”—quite in accord with the very first words of that Gospel and indeed with its whole tenor. In Luke we have, “That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”

In Matthew, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.” This again, is in harmony with the whole tenor of this Gospel of the Kingdom.

Now, we come to the commission in the Gospel of our Lord and Saviour, the Servant, and what do we read? “Go ye into all the world and preach the gospel to every creature.” Manifestly, the very wording of the commission here gives forth a fitting relation to the whole trend in this Gospel, if we take into account what is missing and what is actually given.

V

Verbal Inspiration

The writer being a firm believer in the verbal inspiration of the Scriptures considers that the Holy Spirit may have in* all parts of the Bible selected His words from

the vocabulary of the writers, and that this is the reason why certain philological characteristics attend each Gospel; as, for instance, we already noted the use of the word “straightway” so often in the Gospel by Mark. But though the Holy Spirit may have so selected from the vocabulary of the writer, this would no more prove that the words are not “the words which the Holy Spirit teacheth,” than would the fact that He selected a writer at all. But it does throw light upon the variety of the message in the Gospels.

Verbal inspiration is not at all inconsistent with such variety. Here are set apart five hundred words (the vocabulary of one man), and here also, are set apart seven hundred words (the vocabulary of another man), and for another man’s vocabulary twelve hundred words; while yet for another’s fourteen hundred words. Now that the Holy Spirit should select the words He wills to use from each vocabulary for revealing His message through each man cannot imply that He who created man with his personal gifts and endowments, has by this means of revealing His truth reduced one jot or tittle of “Thus saith the Lord!”

The variety of the four Gospels consists perfectly with their verbal inspiration, and that there are four consists with Old Testament foreviews, to only one of which we have here called attention.

“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth” (Isa. 42:1).

He “made himself of no reputation, and took upon him the form of a servant” (Phil. 2:7).

“I am among you as he that serveth” (Luke 22:27).

*The giving of the Ten Commandments, the Balaam incident, and the message given on the wall at Belshazzar’s feast would of course be exceptions.

The Use of the Word “Sign” in Holy Scripture

By Frederick Erdman, Germantown, Pa.

THE words “sign” or “signs” in the Bible mean some supernatural event or events which almost always follow a word of the Lord as a proof or confirmation or a “memorial.” “Sign” is perhaps never used primarily as a warning of something about to happen, but as a proof or witness to what God has said the sign follows. “A sign authenticates the divine mission of the doer” is a good definition. A sign in the Bible is not a warning of something future. Moreover, in the *Standard Dictionary*, nine different uses of the word “sign” are given, but none relate to the future.

The Principle Stated

This principle is clearly stated in Mark 16:20: “The Lord working with them, and

confirming the word with signs following.” In Exodus 3:12, the word “token” is the same Hebrew word as “sign,” and it is so all through the Old Testament. It meant in Exodus a proof of the truth of God’s promise to Moses. “This shall be a sign that I have been with you. Ye shall worship me in this mountain.” The sign followed about two years after.

“All the signs in Egypt” were so given to Pharaoh and all the Egyptians to prove the truth of God’s word spoken to and by Moses. The signs followed.

The sign to Hezekiah that Sennacherib would not take Jerusalem, extended for three years after, although Sennacherib left immediately (II Kings 19:19-37).

“The sign of the prophet Jonah” (Matt. 12:38-40), meant that Christ’s burial and

resurrection were to be the sign of His Messiahship. They would prove what He had claimed. The sign followed. As Paul said in Romans 1:4, He was “declared to be the Son of God with power, by the resurrection from the dead.”

Obvious Instances

In all of the following scriptures, the fact that the signs followed will be obvious to anyone: Exodus 4:8, 9, 17, 28, 30; 7:3; 8:23; 10:1, 2.

The Passover was to be observed as a “sign” and a “memorial” of God’s faithfulness (Exod. 13:9). The Sabbath is a testimony or proof of God’s creation of the world (Exod. 31:13, 17; Ezek. 20:12, 20). In Numbers 14:11; 16:38, the signs were endorsements of Moses as God’s repre-

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sentative. The same is true of Deuteronomy 4:34; 6:8, 22; 7:19; 11:18; 13:2; 26:8; 28:46; 29:3; 34:11.

In Joshua 4:6; 24: 17, sign means proof. So also Judges 6:7; I Samuel 2:34; 10:7; 14:10; II Kings 19:29; 20:8, 9; Nehemiah 9:10. The "sign" follows and confirms a prophecy, even though the predicted event is future to both. Psalms 74:4, 9; 78:43; 105:27, are all proofs relating to past words or events.

In Isaiah 7:11-16; 8:18; 19:20; 37:30; 38:7, 22, sign means proof. In Isaiah 55:13 the Millennium is to be a sign, although following in the *distant* future. Isaiah 66:19 is also a future proof of something past. In Daniel 4:2, 3 and 6:27 signs were to prove that "the Most High reigneth."

New Testament Signs

"Sign" in the New Testament is the Greek word *sameion*.

In Matthew 12:38, 39, "The sign of the prophet Jonah" previously mentioned, means Christ's death and resurrection. This was the great and only proof which Christ gave to the Jewish leaders. It is not a prediction, but a proof, which followed His life. The use of the word in Matthew 16:1-4 might seem to be a prediction, but it is not. Christ's words acquire additional force if they mean, "Ye can predict the weather, but cannot see the signs which prove my Messiahship." Since this is so, the phrase, "the signs of the time," if used scripturally, do not apply to the future.

Judas' kiss (Matt. 24:3) was a sign, or signal. The word used in Mark 8:11, 12, has the same use as in Matthew 12:38; 16:17, 20, with the thought of signs following. In Luke 2:12, sign is set forth as proof. In the same way the Child Jesus is "set for a sign" (Luke 2:34). Every event in Christ's life was a *proof* to Israel of the truth of the Old Testament.

Likewise in John 2:18; 4:48; 6:30; 20:30 signs is the same as proof, and also in Acts 2:19, 22, 43; 4:30; 5:12; 7:36; 8:13; 14:3 and in Romans 4:11; 15:19; I Corinthians 1:22; 14:22; II Corinthians 12:12; II Thessalonians 2:9; Hebrews 2:4.

The use of this word in Revelation 15:1, "sign in heaven," may be proof, but it may also apply to the future. However, since the signs have all followed in the preceding scriptures, there is no reason why this instance may not be taken in the same sense. Thus we see that even when a sign comes before a certain event, it always follows the "words" or person which it is to confirm or approve.

Sign of Christ's Coming

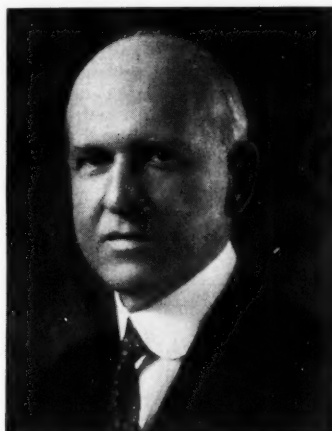
If one reads Matthew 24:23-30 as the answer of Christ to His disciples' question, "What shall be the sign of thy coming?" as contrasted with the coming of false Christs, mentioned in verses 4, 5, it would seem that the "coming in the clouds" is to be the distinguishing "sign" of Christ's coming.

This agrees also with Christ's answer to the inquiry of Caiaphas, the high priest, "I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God." Jesus saith unto him, "Thou hast said; nevertheless, I say unto thee, hereafter shall ye see the Son of man sit-

ting on the right hand of power and coming in the clouds of heaven."

Jesus evidently considered His coming "in the clouds" to be the sign of His deity. Certainly "coming in the clouds" would distinguish Christ from all false Christs. No one could say, "Lo! here, or, Lo! there," in regard to it.

In Luke 21:7 the sign is said to precede the event which it is to prove or authenticate. The disciples inquired, "What shall be the sign when these things are about to come to pass?" but in Matthew (24:3) the question is stated, "What shall be the sign of thy coming, and of the end of the age?" If the sign is Christ's coming in the clouds, then the sign accompanies and does not precede the first event of the time of the end. Naturally, since there is to be



Frederick Erdman

a series of events at the consummation of the age, the sign actually does precede the subsequent events of the series, but it simply says, "What sign will there be?" If the word sign has the same meaning as in the rest of the Bible, the proof or sign must accompany or follow the event; otherwise there would be nothing to be confirmed if the sign precedes.

The Day of the Lord

One place in Scripture where the word signs is used apparently in the sense of a warning of a coming event, is in connection with the day of the Lord in Joel 2:28-32, and where it is quoted in Acts 2:17-21, but it says also in Malachi 4:5: "Behold, I shall send you Elijah the prophet *before* the great and terrible day of the Lord."

The coming of Elijah is not simply a warning of the coming of the day of the Lord, but it says: "He shall turn the heart of the fathers to the children, and the heart of the children to the fathers." So also the signs are said to come before the great and terrible day of the Lord in Joel and Acts, not as a warning of the day, but in order that "whosoever shall call on the name of the Lord shall be delivered." So also in Acts 2:21, in the same connection it says, "Whosoever shall call on the name of the Lord shall be saved."

The signs were sent in Egypt and during the life of Christ and for the early Church, so that all who wished might have a chance to repent and be saved. The many signs which were given to the Jews authenticat-

ing the Messiahship of Christ were not warnings of the coming destruction of Jerusalem, though that was predicted by Christ and was fulfilled. So also the signs which preceded the great day of the Lord are not primarily warnings of the day coming, but to authenticate the preaching of Elijah and to give the people a chance to repent.

Jonah was a sign to the Ninevites (Luke 11:30) and they repented. Isaiah and his children, and Jeremiah and Ezekiel, and Christ Himself and all they did, were signs to give some at least a chance to repent. Thus Ezekiel 12:26, "I have set thee for a sign to the children of Israel"; Ezekiel 12:11, "I am your sign," and Ezekiel 24:24, "Thus shall Ezekiel be unto you for a sign." Similarly in Luke 2:34 it is said of Jesus, "This child is set for a sign." In Revelation 1:7 the Jews repent when they see Him coming "with the clouds" as predicted in Daniel 7:13.

Naturally some signs must precede some punishment or doom or wrath which the prophets or Christ predicted, but the signs are to be a proof or authentication of some person or message and will follow or accompany the person or message. But if one ignores signs, it will be too late for repentance.

The signs in Matthew 24:29 (mentioned also in Luke 21:25) are said again to *follow immediately after* the Tribulation. Here again the signs lead to repentance, because two verses further on in the same context we read: "Then shall they see the Son of man coming in power," and we know from Zechariah 12:10 after the last great tribulation, "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

THE COVER PICTURE

The cover picture is a reproduction of the architect's drawing, showing detailed view of interior court of the Hall of Science at A Century of Progress, Chicago's 1933 World's Fair, as seen from the main lagoon. Notice the carillon-equipped tower, the rostrum at the right, the decorated cloth banner which serves as a background for the speaker, the three levels on which the structure is built, and the entrance to the medical exhibit at the lower level. The Hall of Science, now completed, is the fourth exposition building. It is 700 by 400 feet, two stories and a mezzanine in height, rises from colored, concrete terraces, and is decorated in white and gray, with a trimming of red and gold. At night it is brilliantly illuminated by indirect and fluctuating colored flood lights. This structure is located at Sixteenth Street and Lake Michigan, with part of the building extending directly across Leif Eriksen Drive—Chicago's famous water-front boulevard.

A CORRECTION

On page 258 of the February issue of the MOODY MONTHLY the picture entitled "D. L. Moody's Home, Northfield, Mass." should have read "D. L. Moody's Birthplace, Northfield, Mass."

The Poet's Heart Rests in God

Gifts of God

By Florence G. Peck, Jackson, Mich.

There is a love not of this earth,
Supernal love of wondrous worth,
Sent down to men from heaven above;
The love that Jesus came to prove.
Oh, love of God, so full, so free,
That changes not eternally!

There is a faith above all doubt,
That none need live on earth without.
This gift of God is ever new.
Oh, ask that it be given you,
That you may trust and know no fear
That He will guide and keep you here.

There is a joy by tongues untold,
That's found when Jesus' arms enfold.
Rejoice in Him, His bidding is.
Oh, child of God, if you are His,
Why rest with less than is your due
When He has thus commanded you?

There is a peace from God alone
That Jesus left unto His own,
Celestial peace from His own hand,
A gift which none may understand.
And yet this peace, so still, so deep,
All troubled souls may find and keep.

There is a rest that all may share
When weary hearts, in grief and care,
Have cast their burdens on the Lord
In trusting faith believed His Word.
He'll quell their fears, assuage their pain,
Their strength and courage will sustain.

There is a hope so blessed, sweet,
Borne on God's promises complete,
That Christ shall come to earth again
To call His own from death and pain,
To bear them up in heavenly love
To share with Him all things above.

O Heart, Be Still

By Florentine Budwig, Minneapolis, Minn.

O heart, be still,
Rest thou in Christ the Lord.
If in His Word
Thou wilt abide, He'll grant thee peace,
Yea, from anxiety release;
Then, heart, thy restless striving cease,
To rest in Him.

O heart, be still,
He knows thy every care.
Do not despair,
But be encouraged, fainting heart,
Thy God to thee will strength impart.
He longs to heal wound's keenest smart,
So trust in Him.

O heart, be still—
His sweet voice whispers low.
Be thou not slow
To hearken to that pleading voice.
O heart, make this thine erstwhile choice
To trust in Him, and then rejoice,
And rest in Him.

Lift Thou Me, O Lord

By J. Paul Bennett, Chicago, Ill.

Above the clouds, where thunders crash,
Where storms do rage and lightnings flash,
Into the heavenly stratosphere,
Where all is calm, where all is clear,
Lift Thou me, O Lord.

Above the clouds of guilt and sin
That darken soul and heart within,
Into a realm of harmony,
Of sweet communion, Christ, with Thee,
Lift Thou me, O Lord.

Above the clouds of fearful doubt
That shut Thy blessed light without,
Up where by faith I clearly see
The One who gave His life for me,
Lift Thou me, O Lord.

Above the clouds of selfish aim
With goal in pleasure, wealth, or fame,
Into a broader sphere above
To radiate Thy boundless love,
Lift Thou me, O Lord.

Above the clouds when Thou dost come
To take Thy waiting children home,
Transformed, O Christ, to be like Thee
And dwell on high eternally,
Lift Thou me, O Lord.

Have Faith in God

By George Douglas Repp, Brooklyn, N. Y.

THE present state of fear that has seized so many rich and poor alike is wholly a mental one. Thousands of wealthy people having been caught unawares in the sudden collapse of the stock and bond markets, became paupers overnight. Thousands of artisans, merchants, and ordinary workers of the middle and poorer classes, because of the breaking down of the nation's buying power, have lost their business, their jobs and their homes. But it is not so much the loss of these that has created fear, as the thought of starvation in the midst of a nation's plenty, and the thought of becoming a subject of a charity system, permeated, too often, by corrupt practices, unjust partiality in the distribution of funds and jobs, and extravagant overhead expenses by which thousands of really needy persons are deprived of the aid they are worthily entitled to.

"Fear Hath Torment"

Many are tormented by the fear that has seized them, and are on the verge of panic. A father, who, before the loss of his position, had diligently provided for his family, is now tormented by his inability to secure employment of any kind, while the savings of a lifetime, perhaps, is nearing depletion in order that the rent might be paid and food provided to keep body and soul together. Others are tormented by the ogre of a foreclosure on their homes, because of their inability to meet the payment on mortgages and tax assessments.

Thus, on every hand men and women in all walks of life are tormented by the fear of an impending calamity, because they have not built their lives, their business, their homes on the solid foundation of the Rock, Christ Jesus; and, being void of that faith in God who holds the wealth of the world in His hands, and who has promised to care for His children under every adverse circumstance, are being driven to suicide by the false, Satan-inspired notion that death will bring to an end their privations and sufferings.

The Cause of Present Conditions

The present universal, economic depression is not due to inflation, over-production, or to what has been termed the "machine-age," for in many parts of the world such things are unknown. Only one thing is responsible and that is *sin*. Covetousness and greed have brought about inflation and over-production and other evils from which we are suffering. Covetousness and greed are sin. Sin has caused the people to forsake God and deny His Son, Jesus Christ, saying, "We will not have this man to rule over us." And now, when everything has collapsed, and millions are out of employment, and the leaders of government know not where to turn for a solution to the problems, the strain upon those who have been greatly affected is becoming more tense each day, while many have lost their

reason, or taken the short cut to oblivion. The majority however, are still plodding stolidly on, hoping against hope, and praying for a speedy return to prosperity and plenty.

How Are Men Praying?

Thousands are praying daily to God for work, or relief, but what kind of prayer are they praying?

In answer to the question, "Are you praying to God for help?" the inevitable reply is, "O yes, I am praying every day." But is it the prayer that God can hear and answer? Does God hear and answer the prayer of one who is out of fellowship with Him?

An unsaved man, in anticipation of some great benefit he expected to receive, said to the writer, recently, "If this thing goes through I'll get down on my knees and pray as I never prayed before." Such would be a selfish prayer which God could not possibly be interested in, because he is out of fellowship with God. He has not yet learned to pray the prayer of prayers which our Heavenly Father delights to hear, "God be merciful to me, a sinner."

What a different effect the depression has on God's believing, praying, trusting children. True, thousands are out of work not knowing where the money for rent and food is coming from, and yet, somehow, the rent is paid, and their needs supplied, often in a miraculous manner.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. . . . Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10:29, 31).

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the (your) life more than meat, and the (your) body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:25, 26, 30, 33).

"The eyes of all wait upon thee; and thou givest them their meat in due season" (Ps. 145:15).

"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

God's I. O. U.

These and many other precious promises are the I. O. U.'s or promissory notes God gives to His children, which He promptly and unstintingly pays on the day of maturity as the need arises. They are the downy pillows of faith upon which they can rest in peace at night, while ministering angels are sent forth to divert a dress from some

woman's closet, a suit of clothes or an overcoat from some man's wardrobe, or a pair of shoes for some child's feet, or other necessities of life at the right moment, to the right place, for the right family, until the head of the house finds employment and is once more able to provide for his own. Yes, the angels can do this for we read, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14).

"How long do you think the depression will last?" is the anxious inquiry heard on all sides. Obviously no one can answer it at the present time. The collapse from the highest peak of wealth and prosperity this country has ever known, to the worst state of economic and financial distress from which, besides ourselves, every country in the world is suffering, has been so sudden, so complete, that it is beyond the power of human reckoning to compute in how many months or years the world will be restored to even the normal living conditions prior to the World War.

A Foreview of the Last Days

These are some of the conditions the Word of God declares will come upon the earth in the last days, and it will be out of just such conditions, famines, pestilences, earthquakes, distress of nations and a general state of apostasy from the revealed truth of God, that the Antichrist and the False Prophet (both are antichrist) will make their appearance. Therefore it is high time for believers to be on the alert, while abounding in the work of the Lord, preaching the Word, witnessing to Christ's saving power and grace, to hear the sound of the trumpet that shall catch away the saints in the twinkling of an eye, changed from mortality to immortality, to meet the Lord in the air and be with Him for ever more!

However, should the Lord delay His coming for a long period of time, can the world really hope for a prosperous, povertyless, warless, peaceful state of affairs, a sort of Utopia, without religious restraint, although probably adhering to certain ethical formulas to satisfy the inward spiritual instincts of the human soul? Emphatically, No.

Human nature has been and will always remain the same to the end. Avarice and love of worldly pleasures is the same from one generation to another, and should God permit another era of prosperity to spread over the earth, people will be just as quick to forget and forsake Him and follow the inclinations of their hearts and minds as they are today.

The world is ripening for judgment. The wicked will become more wicked, the ungodly more godless, as the righteous become more righteous and the true members of the Body of Christ more prepared for the glorious ascension at the Rapture.

May We Expect a Revival?

It may be, that in answer to the prayers of His children God will send one more

gracious, world-wide revival, as an extended season of grace, to give men another opportunity to get right with God. The churches need a new awakening. All of us need a fresh anointing, and the pulpits and seminaries need to be purged from the

blight of Modernism, before the millennial conditions the world is hoping and waiting for, will be ushered in. But that will not be until the King of kings and the Prince of Peace sets His feet once more upon the mount of Olives at His glorious

appearing.

Be courageous, therefore, dear, suffering, child of God. Take courage and faint not, for underneath are the everlasting arms of your Heavenly Father, who is a God of compassion and love.

"And the Ass Rode Out from under Him"

(II Sam. 18:19)

By Rev. Elmer E. Tiedt, Waverly, Iowa

IF EVER there was a son of prosperity and a good time, it was Absalom. Gay, proud and handsome he captivated the hearts of the materially minded of his time. From start to finish his life was one of rebellion against God and man. To him nothing that was old was sacred, but everything that was new was sublime.

How well do the above lines describe the modern man? A spoiled child of prosperity and amusement he forsook the sanctuary for the stadium, and for God, substituted a golf ball. Instead of riding the strong charger of gospel truth, the modern man mounted the beast to which he was most closely akin by nature, and rode off in his rebellious ways. Eventually the ways converged only to reveal man's asininity.

"And the ass rode out from under him."

What a calamity, to be left hanging by one's head! What precarious support! Three score of centuries have sufficed little in destroying man's foibles as related to his intellect. And it is to be wondered if the present crash will be of any avail. Temporarily, at least, some have become conscious of a heart life and the needs

of the soul. But will man ever learn that the heart has reasons which the reason cannot know?

The Ethical World in Collapse

Not only is man's intellectual world a chaos of gropings and vague speculations, but his ethical world has collapsed. Again it has been proven that there can be no true morality apart from Christian faith, the religion of our Lord and Saviour Jesus Christ. Having no faith, possessions having failed, thousands have destroyed themselves. Suicide is not a phenomenon of the Christian faith, but is an ever evident token of the lack of it. Crime never flourished as today. Man's theories in sociology have failed—the ass has ridden out from under him.

With all his theories of medicine and his cults of health man has seldom suffered in body and brain as today. Never were our hospitals and state institutions for the insane taxed to greater capacity. The state in which this is being written has six such institutions crowded beyond capacity, and

at present a plea is being made for a seventh. The modern medley of discordant activities cannot produce a symphony of living or a harmony of thought.

Life a Babel

Need it be argued that the ass has ridden out from under man in the political and commercial world? And there are nearly as many remedies as there are persons. Dictatorship, communism, socialism, capitalism, nationalism and internationalism, in varying shades and degrees, are being advocated by enemy humanists and ardent theists. In nearly all departments life is a Babel—worse confounded.

The remedy does not lie in placing the ass of man's shattered theories back under him, nor in untangling his head from the particular branch of humanism upon which it has been caught. The real remedy is in Jesus Christ—"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

Conversion of a Would-be Suicide

By E. A. Hopkins, Nanchang, Kiangsi, China

BORN of Portuguese parents in China, brought up and educated as a Roman Catholic, a young woman eventually married a custom's official, a native of Denmark. During the first years of their married life she was constantly trying to persuade her husband to become a Roman Catholic, while he was seeking to win her over to the Lutheran faith. However, in spite of talking so much about their respective religions, in reality God was forgotten, for they never went to a place of worship where they would be reminded of Him.

During 1919 the husband obtained home leave, and the wife accompanied him, with their children, to Denmark. When some months later he returned to China, having been appointed to K— as harbor master, his wife was unable to accompany him having to see the little ones suit-

ably settled before she could leave them.

After about eighteen months, again re-joining her husband, the wife was amazed to notice a remarkable change in him. No longer did he frequent a club, in fact he had resigned membership from five clubs to which he had formerly belonged. For many years he had been a member of a fraternal society, and in his letter of resignation he stated that he felt obliged to resign, because he believed it would be sinful to continue as a member as he now owned allegiance to Jesus Christ as his Saviour and Lord.

Cannot Abide a Christian Husband

The wife now saw her husband constantly reading a pocket Bible, and she became so angry that she exclaimed, "What is the matter with you? What a funny man you have become! I cannot live with

such a strange creature. I am going away."

Her health suffered in consequence of her anger, so that she had to be taken to the American Hospital. Here the doctor impressed her very much, as he never attended a patient without first bowing his head in prayer. The doctor's wife also, was exceedingly kind and daily brought flowers to make the ward look more cheerful for her. The matron had her mother staying with her, who as well was a devoted Christian, and each morning she would sit by the patient's bedside, read a chapter of the Bible and engage in prayer. All this manifestation of love affected her, but her heart continued untouched by the greatness of all love—the love of God.

About this time her husband presented her with a copy of the life of Hudson Taylor, asking her to read it. She did so,

and after the perusal of its pages seemed better able to understand the revolution that had taken place in her husband's life. She now became willing to listen as he told her of his conversion and his changed outlook on life, and how the missionaries had now become his chosen friends and companions. He told her that in three years he would be retiring, and with the money that would then accrue to him, he would build a missionary ship, and with himself as captain convey his friends to whatever place they desired in order to spread a knowledge of the truth. But the Lord had other plans for His devoted servant, even higher service in His own presence where there is fulness of joy and at His right hand where there are pleasures for evermore (Ps. 16:11).

Suddenly and unexpectedly the husband was stricken down and passed away. Blackness of despair came upon the widow. With regret she now looked back to those days which had been the happiest of her married life. Alas, during those days she had neglected to accept Jesus Christ as her Saviour and friend, and now she knew not how to cast her every care upon Him in the certain knowledge that He cared for her (I Pet. 5:7).

Sad indeed was her condition, the One who had been everything to her husband was nothing to her; in fact her heart was in rebellion against Him—Christ, the Son of God, He who longed to speak peace to her troubled soul, who desired to pour into her bruised heart the wine of His comfort, and to minister to her wounded breast the oil of His blessed consolation.

Without God! Without Hope!

What a condition was this poor bereaved one in at this time. The little money left to her was quickly swallowed up with so many calls upon it—the children's education, her personal needs, and many other things. Gradually she found herself getting more and more into debt. Her eyesight was rapidly failing, so that all hope of earning her own livelihood was gone. What could she do?

Here was Satan's opportunity and he was not slow to avail himself of it. Conscience

seemed absolutely dead and it was as though she heard Satan saying,

"You have no soul to trouble about."

Then again the voice of the tempter said, "How are you going to face your landlady owing her all this money?"

Truly he led her to the edge of the precipice. Carefully she laid her plans.

At that time she, Mrs. N., had a sister living near who, with her husband, would often run in and spend the evening with her. The night she had resolved to end her life, they came and remained with her until late. Suddenly the brother-in-law exclaimed,

"Mary, what is the matter with you? That is a dreadful look in your eyes."

An evasive answer was given, but he insisted, saying,

"Something must be the matter. If you will not tell me, you must tell your sister. We shall not leave until you have done so."

The Story Comes Out

Thus insisting, bit by bit the story of the awful crime she was contemplating came out.

The next morning the brother-in-law went to the consul and told the sad story, with the result that the same afternoon help was forthcoming.

Relatives and friends now began to reproach her for having left the Roman Catholic Church. The failure of her eyesight, they said, was the result of having changed her religion, and if she would return her sight would be restored.

Eventually she again went to confession, but such things were to her as broken vessels which could hold no water. And becoming more and more unhappy, in her distress she began to long for the truth her husband had sought to impart to her. Christian Scientists came along, but having in former days heard the real truth concerning the Word of God, the reading of their literature was unsatisfying. Seventh Day Adventists also interviewed her, but with the same result.

But one Sunday morning she heard footsteps followed by a knock on her door, and outside stood a messenger whom God had sent with the Word of Life in his hand

and an invitation to attend the services at the Gospel Hall.

She was overjoyed, for it had been the longing of her heart for some time to attend a simple Christian service.

As week by week she was led there in her partial blindness and found herself drinking in the messages she heard, gradually the light of God's glorious gospel entered her soul, dispelling its darkness. Here a little, there a little, line upon line, precept upon precept, seemed to be her experience.

Light at Evening Time

Then one evening as she sat meditating on the marvelous truths she had been listening to, with great clearness she seemed to hear the voice of God saying,

"Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

Thought she, "Can it be possible that all my black, black sins, can be cleansed; can it truly mean me? I, who have committed so many terrible sins in the course of my life, can have my heart made as white as snow?"

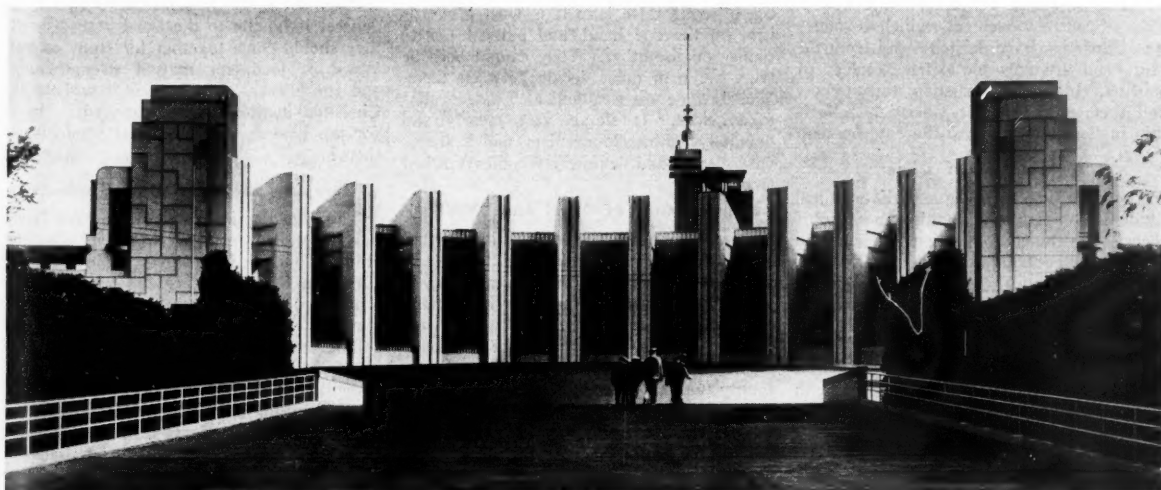
Satan drew near whispering, "Impossible, such a thing cannot be, you are far too bad, it is not meant for such as you."

Then again the Lord spoke reassuringly, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine" (Isa. 43:1).

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isa. 44:22).

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25).

As she rested her soul by faith on the promises of the ever living, never changing, Almighty and Eternal God, joy unspeakable began to possess her soul, and there flashed into her memory the words uttered years before by her husband, "Oh, it is such joy, such marvelous joy and peace!" Into her mind came also the lines of his favorite hymn:



North facade of the Hall of Science—Chicago's 1933 World's Fair. At night the twelve pylons, arranged in a semi-circle about an electric fountain, are illuminated in red. The carillon tower shown in the distance is lighted in a mysterious blue. The entire building is a symphony of color in the modern manner.

March, 1933

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

What Time Has Proved

Months have passed away since Mrs. N. took her stand upon the written Word of God and so passed from death unto life.

Her life manifests that she is indeed a new creature in Christ, "Old things are passed away; behold, all things are become new" (II Cor. 5:17).

Possessing a large type Testament and hymn book, she is praising God for the excellent memory she has, in which she is storing away scripture and hymns so that should her eyesight entirely fail, she will

have these unfailing treasures to draw upon.

"Never do I now know what it is to have a bad night," is her happy testimony.

"I repeat my verses and hymns over and over, and they also help me in my prayers and communion with my Lord."

With Job she can say, "Who giveth songs in the night."

What Is the League of Evangelical Students?

By Professor J. Gresham Machen, D.D., Westminster Theological Seminary, Philadelphia, Pa.

THE League of Evangelical Students is a contribution to Christian testimony. But Christian testimony is sometimes comparatively easy and sometimes hard. It is comparatively easy when one is living in a Christian environment, but it is hard when it subjects a man to loneliness, ridicule and abuse. If that be so, then the League of Evangelical Students has chosen for its witness-bearing just the hardest place of all; for its field is the student world.

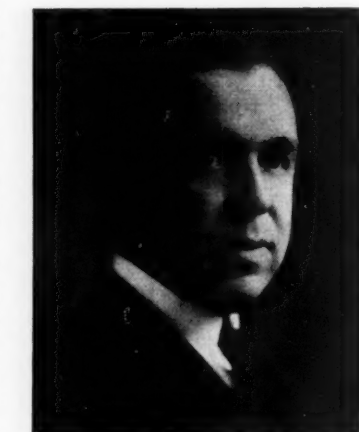
No one who observes the conditions of life in our day can help seeing that our colleges and universities have for the most part drifted away from the Christian faith. The great state universities and other secular institutions have certainly done so; but in many of the church colleges the conditions, from the Christian point of view, are even worse. In the state universities, while the whole atmosphere is hostile to Christianity and there are incidental attacks upon the Bible in many classrooms, yet actual courses in the Bible or in "religion" are optional. But in the church colleges these courses are often required, and they are made the means of a direct and systematic attack upon the Word of God.

This attitude of the institutions themselves is of course reflected in the student body. Student movements which formerly were Christian have drifted away from the faith, and are now too often agencies of unbelief. Individual Christian students now find themselves without Christian fellowship in the midst of a hostile environment.

A Message of Cheer

At such a time the League of Evangelical Students comes forward with a message of cheer. To lonely Christian students on many a college campus it says: "No, you are not, as you think you are, standing alone in the Christian faith. There are other students, who, like you, believe that the Bible is the Word of God and trust in the shed blood of the Lord Jesus Christ as their only hope. You are united with them in the study of God's Word, in prayer and in Christian testimony."

The constitution of the League, in its prologue, cites as the reason for the founding of the League the fact that "mutually exclusive conceptions of the nature of the Christian religion exist in the world to-



Professor J. Gresham Machen, D.D.

day." That means that this movement is not based, as so many movements are, upon ignorance of real conditions. It means, on the contrary, that its founders—who, by the way, were themselves students—detected the great issue of the day and decided, with full knowledge of the issue, to take sides. When things are "mutually exclusive," that means that if one is true the other is false. So it is with Modernism, on the one hand, and biblical Christianity on the other. They cannot both be true. A man must decide between them. The League of Evangelical Students has taken sides. It stands very clearly and definitely against Modernism, and it stands very clearly and definitely for the Word of God.

Importance of "No" and "Yes"

The prologue of the constitution further states that it is "the duty of those who share and cherish the evangelical faith to witness to it and to strive for its defense and propagation." That means that the League has no sympathy with the feeble notion that a man can propagate Christianity without defending it, or that he can make his testimony positive without making it negative. According to the plain teaching of the Bible, one of the first things that a Christian has to learn to do is to say "No." Unless a man can say "No" to error, he can never really say "Yes" to truth.

Moreover, that defense of Christianity which is so essential to its propagation includes clearly an intellectual defense. The League of Evangelical Students is a student organization; and it does not hold that a man has to cease to be a student in order to be a Christian. One of the purposes of the League, according to the constitution, is "to present to students evidences of the truths of evangelical Christianity." The League believes that rejection of the claims of Christ is at bottom a thoroughly unreasonable, a thoroughly unscientific, thing; and that the Christian religion flourishes not in the darkness but in the light.

On that solid basis of the truth contained in God's Word, the League of Evangelical Students seeks to promote a warm and joyous devotional life among its members, and to bring that warmth and that joy to the unsaved. There are two classes of member organizations in the League—in the first place, organizations consisting of the entire student body of truly Christian institutions, and, in the second place, chapters consisting of groups of Christian students in institutions where the general atmosphere is hostile to the Word of God.

The usefulness of the latter class of member organizations is surely quite plain. It seems obvious that where men and women are in an environment which in general is hostile to the Lord Jesus Christ they should come together for study of the Word of God, for mutual strengthening and for prayer. But how is it with truly Christian institutions? What need is there for the League of Evangelical Students in them?

Carrying the Gospel to Students

The question is often asked. "We have our devotional meetings already," say the students of such institutions; "We have our Christian activities here on our campus; what need is there, then, for another organization like the League?"

The answer to such objections is very simple. It is not found necessarily in any proposal for a change in the Christian activities within the Christian institution itself. But when students in a Christian institution say to me, "We are Christians in this institution; what need have we of the League?" I say simply: "Yes, my brothers, you are Christians; but do you think that you ought to keep your Christianity to

yourselves? Here is this vast student world of America—thousands upon thousands of students without a Saviour, hopeless in unbelief, perishing in sin. Do you care nothing whatever about them; has the thought of them brought no slightest bit of agony to your souls? Or will you who know Christ as your Saviour help carry the gospel to your fellow-students who now know Him not?"

It is just for that purpose that the League of Evangelical Students exists. It seeks to carry the gospel, through which students in Christian institutions know Christ as their Saviour, to those less fortunate students who are fighting a lonely battle against the forces of unbelief; it seeks

to go forth into that great student world with an uncompromising testimony to the truth of God's Word in order that through the proclamation of the Word precious souls may be saved.

Toiling in a Vacant Field

It is not claimed, of course, that the League is the only organization which might conceivably do this work. If some other organization can do it better, then well and good. But so far the League has a singularly vacant field. It deserves the support of every Christian man and woman, young or old. Under the leadership of its general secretary, Rev. William J. Jones, whose address is now Box 264, Huntington,

Ind., it has certainly had the rich blessing of God. Surely there are those who will bid it Godspeed!

The League is supported by voluntary contributions. It is in the most urgent possible need of funds. Those who help it with contributions large or small, which may be sent to the treasurer, I. H. Linton, Esq., Kellogg Building, Washington, D. C., may be assured that they are holding aloft the banner of the Cross in that place where more than in any other it has been treated with despite, and that they are giving untold comfort to brave young men and young women who, with the help of God, despite all the temptations of student life, have refused to be conformed to this world.

Prohibition Experiments Abroad

By O. Eklund, Toholampi, Finland

IN Europe some earnest experiments in prohibition have been made. Russia, Iceland, Norway and Finland have had their prohibition laws, more or less strict, and have given them up, realizing that they were unable, or unwilling, to enforce them. The last country to withdraw from the prohibition line was my country, Finland.

Perhaps a short review of our experiences might just now be of interest to American readers.

In 1907 our diet voted by a strong majority for a prohibition law. But it never received the needed ratification of the Russian emperor. When Finland became an independent and free country however, the law was renewed by a strong majority again, and went into force in 1919. Then, from that time until about a year ago, there went on an intensive fight for and against the law. Several times it was improved and made more drastic, but all in vain. It became clear to every unprejudiced man that the prohibition idea had no strong public opinion in its favor to build upon.

Therefore, at the end of 1931 we had a referendum at which the prohibitionists did not gather more than 30 per cent of all the votes. Even the most determined enemies could scarcely guess beforehand that their victory would be so thorough.

A Failure in Finland

The prohibition experiment has proved itself to be a failure in Finland and everywhere in Europe where it has been tried.

This sad fact is of course explained in different ways. The four countries we mentioned are now standing as witnesses against the prohibition idea. Radical differences there are between these countries, but they are one in that they had to cancel their prohibition laws and to yield to the general demand for alcohol.

After unhappy experiences we now admit that the whole thing was a mistake. We ought to have realized beforehand that the scheme would not work. The intentions

were good and laudable, but all kinds of "buts" blocked the way.

Perhaps the present writer may quote some lines he wrote to a magazine in Sweden December, 1908:

To adopt a law is one thing, but to enforce it quite another and a much more complicated task. . . . I have to confess that I fear the prohibition law has aimed too high, so high indeed, that a reaction to the detriment of the temperance cause may be the result.

This was written ten years before we had any experiences of how the law would work. It was a theory only, but now some thirteen years of sad experience have proved that the misgivings had hit the mark.

What about America?

The experiments in prohibition did not succeed in Europe. But prohibition according to the Eighteenth Amendment has come to stay in the United States, we have been told. It does not belong to a foreigner to pronounce on American affairs, but if we are not misinformed there are clear signs that the days of prohibition are counted also in America.

Over there as well as here the temperance people have to face the prospect of fighting against drunkenness with much less support from the state than hitherto. We should not like to hurt the feelings of those who expected great things from the prohibition law, but such expectations have always seemed to us to be quite vain.

The disappointment may be less keenly felt if we realize that the modern prohibition laws never were God's way nor His intention for us. We cannot take short cuts to Paradise.

Prohibition is on the same line as pacifism. The curses of war are awful. The pacifists know it and are ready to show a clear way out of this curse, that is, simply to forbid or avoid the wars. How glorious it would be to get a perfect peace in the world hereby!

The Fact of Sin

But that good remedy does not work with the material available. The fact of sin is spoiling the peaceful settlements. The case for prohibition is just the same. We have seen the curses of drink, therefore we should forbid drinking. But sinful propensities are spoiling the good intentions also here. Therefore we ought to forbid and expel selfishness and other sins. Then prohibition could be finely enforced—if it then were needed any more.

Several years ago we were going to a Christian conference, and a dozen men or so got places in a compartment for smokers. None among us was a smoker. Therefore one gentleman asked the guard whether "one must smoke here," and got the answer, "No," which was a great relief to us all.

Now if there would be provided a legal right to buy liquor, it does not mean that I must avail myself of this permission. We may keep our temperance course independently of all prohibition laws. We may have our own private law.

Perhaps some reader will think I am writing just as the wets used to. The information is therefore due that I have had my own dry law since 1894, and there has not yet been any question of repealing it.



IN THE CHAMBER OF THINE IMAGERY

Never, for a moment, look at any picture that taints your imagination with evil suggestion. Avoid, as you would poison, every painting, every engraving, every etching, every photograph that leaves a spot of impurity on your mind; but feast your soul upon pictures that make you holier, kinder, more sympathetic, more tender, more like your Lord.—R. A. Torrey.



In a Ballroom



Editorial in *Our Hope*

THE editor spent the second evening of the new year in the great ballroom of the Waldorf-Astoria Hotel in New York City. It was not an evening for dancing, but it was a *religious meeting*. It was the opening service of the famous Oxford Group Movement or, as it is also known, Buchmanism. There were more than two thousand people present. We never saw such gorgeous gowns as worn by a number of young women. It was a riot of color, and the arms and backs were bare. Then there were costly furs and diamonds and pearls displayed. The gentlemen came in evening dress. Many appeared in clerical dress. Three Bishops, called "Right Reverends," were on the re-

ception committee, among them the Right Reverend Francis McConnell, the well known modernistic Methodist Bishop. On the platform sat, among them a number of the evening-gowned ladies with bare arms and backs, the sponsors of the movement and the foreign delegates, some fifty of them, including great scholars, clerics, titled Englishmen, and a former Lady-in-Waiting on the Empress of Germany.

A religious meeting! But there was no prayer offered. Dr. Sam Shoemaker, of New York, started this religious meet without prayer. Nor was a verse of Scripture mentioned by the many speakers, except one. The first speaker made an appeal to the wealthy to help the unemployed in the

city, and he quoted "what ye have done to the least of my brethren ye have done unto me." No other speaker mentioned the Word of God. The persons called upon to speak told what the movement had done for them. They mentioned Jesus Christ having changed their lives. But not once was He called "Lord," nor did we hear Him mentioned as the Son of God. Not once were the Cross and the blood mentioned. Several spoke of the adventure they found in the movement or fellowship.

While there was no prayer there was a great deal of mirth and laughter. Most of the speakers tried to say something funny, and there was a constant applause. We went home saddened, for God's Spirit was not in that meeting.

Saint Patrick

By the late Rev. W. Russell Collins, D.D., in the *Episcopal Recorder*

*A Village Street
in Ireland*



PATRICK is hailed as Ireland's patron saint.

That he was Ireland's greatest pioneer and hero of religion is unquestionably true. But as patron saint he is known to only part of Ireland's population—that part giving obedience to the Church of Rome.

As a saint, his name is now found in no calendar save that of Rome. It was, however, formerly included in the old English calendar of the Salisbury use, when he was apparently regarded as not exclusively an Irish saint. And ritualistic Episcopal calendars still present his name on the seventeenth of March, though by no canonical authority.

Reptiles in Ireland

A true history of Patrick will never be

written. But what the pages of history have failed to record, legend has tried to supply. Patrick is more amply clothed in the garb of a magician than in that of the simple Christian missionary that he was so truly.

I have been unable to find any mention of Patrick in the writings of the Venerable Bede. But in his wonderful description of Ireland—written at Yarrow in the beginning of the eighth century—he tells us that

"no reptiles are found there, and no snakes can live there; for, though often carried thither out of Britain, as soon as the ship comes near the shore, and the scent of the air reaches them, they die. On the contrary, almost all things in the island are good against poison. In short, we have known that when some persons have been bitten by ser-

pents, the scrapings of leaves of books that were brought out of Ireland, being put into water, and given them to drink, have immediately expelled the spreading poison, and assuaged the swelling."

This, however, Bede attributes to the "wholesomeness and serenity of climate," and not to the miracles of Patrick or of any other man.

The Scottish Claim

In the *Anglo-Saxon Chronicle*, however, that wonderful work of antiquity, of many hands, written in continuation of Bede's history, I find this mention:

"A 430. This year Patrick was sent by Pope Celestine to preach baptism to the Scots." That the Scots have claim or lay claim to Patrick is obvious in their common use of his name.

Moody Bible Institute Monthly

Some say that he was born at Kilpatrick, which means the cell of Patrick, in Dumbartonshire; and that he founded the churches of Kirkpatrick in Kirkcudbright, and Kirkpatrick in Dumfries. He is said to have also preached in England, founding the Church of Kirkpatrick in Durham. He also preached in Wales and in the Isle of Man, where he founded a church near Peel.

But his great mission was unquestionably to Ireland, where his labors were abundant and of apostolic proportions.

Was Patrick a Roman?

While he may have been of Scotch birth, his nationality is undoubtedly not Irish. More probable is it that he was of Roman descent. It is said that he was the son of a Roman magistrate, and that when the Roman rule failed in Britain, he was taken captive by a band of Irish pirates. From these he escaped, but not until he had learned to love the people of the new country, and he determined to return to preach the gospel to the Irish Celts. It is also said his real name was Succat, which was changed to Cothraige and then to Magonus; and that upon his ordination he took the name of Patricius, which is strictly Roman.

And so our history seems to tell the story of a Roman lad of patrician birth, born in Scotland, during his father's magistracy in that country, captured by the Picts and carried a slave to Ireland. Then, making his escape, after six years, he probably returned to the scene of his birth in Scotland, where he began to preach, whence he started upon his missionary journey into England, Wales, the Isle of Man, and finally into Ireland.

Ireland a Strong Center of Christianity

Here his labors were wonderfully blessed, and the history of missions can relate few stories more glorious. So excellent a work did he begin, that within a century the whole of Ireland was a Christian country, and then Christianity was more firmly planted than in England. The invasion of the north folk nearly swept the early Christianity out of England, supplanting it with the paganism of the Northmen. While the little Celtic Church, crowded into the hills of Wales and Cumberland, was making desperate struggle for bare existence in Britain in the fifth and sixth centuries, the Church in Ireland, founded by Patrick in the middle of the fifth century, became one of the strong centers of Christianity, sending her missionaries back into Britain to preach to the invading pagans.

So we find an Irish monk, Columban, of Irish Bangor religious community, a descendant of the Church of Patrick's founding, entering Gaul with a band of zealous Irish missionaries, and preaching with such success to the pagan Franks, that in the end of the sixth century monastic establishments all through northern Europe were "owning the 'rule' of the Irish monk, Columban."

Missionary Zeal

And we find another Irish monk of the Church of Patrick's founding, Columba, in A. D. 563, entering the west coast of Scotland with a band of faithful followers, preaching to the Celts and finally establishing a strong church in northern Britain.

Columba and Columban were themselves

great heroes of the faith, but their labors are the fruit of the even greater labors of Patrick in Ireland. His labors in Ireland began about A. D. 430, when he first preached to the Druids and their king upon the hill of Tara. He is said to be buried under a great granite slab, near the walls of the Cathedral of Dounpatrick, but this, like much else that is said of him, is doubtless legendary.

We do not worship the saints. But we honor the great missionaries of Christ.

And we could wish that the name of Patrick had more in honor than is displayed in the buffoonery so commonly associated with it. But it is not the Irish who degrade the name. It is they who love to wear it. Those who degrade it in their ridicule of the Irish are they who are ignorant of the honor it bears. No name could any man be more proud to bear than that of Patrick, honored of God, as the faithful and successful missionary of Christ, who planted the gospel in Ireland.

Bullinger and Bultema*

February 6, 1933

Editors, MOODY INSTITUTE MONTHLY
Chicago, Illinois

In the last number of the MONTHLY, you have given a brief critique of my book *The Bible and Baptism*. Please permit me to make a few brief remarks upon the same.

(1) What other dispensationalists do, I do not know, but I do know that I am not running wild, but with patience the race set before me (Heb. 12:1).

(2) You state that the author of *The Bible and Baptism* has "evidently come under the spell of Bullinger," but, where is your evidence for that statement, seeing that I have given a brief refutation of Bullinger's extreme dispensationalism on

*We gladly print the above letter from Mr. Bultema because he is still a "brother beloved," notwithstanding his present strange teaching about the ordinances of baptism and the Lord's Supper. His name was not mentioned in our editorial, "Dispensationalism Running Wild," because for his sake, we did not wish to spread it abroad. We doubt if more than 1 per cent of our readers identified him as the author of the book, *The Bible and Baptism*. Moreover, we mentioned the book only as illustrative of the main topic of the editorial, which explains in part why it was not dealt with exegetically just then.

Mr. Bultema says he has not "as much as seen a book by Bullinger on baptism," and we can say the same. Indeed, we do not know that Bullinger ever wrote a book on that subject. Bullingerism and baptism are not identical terms.—Editors.

page twenty-six of my book. By using Bullinger as a "bogy man" you have, no doubt unintentionally, become unfair to both Mr. Bullinger and myself.

(3) You say that my stand is "a castle in the air." Pray, why commence fighting castles in the air? Yet, have you ever seen castles not in the air? The main thing is, has it a good foundation, and you must admit that *The Bible and Baptism* has the foundation of at least many texts of Holy Writ. Would it not have been more fair to the author, whom you call a "brother beloved," to attack him exegetically than to speak reproachfully of a castle in the air?

(4) Finally, allow me to assure you that Dr. Bullinger has not influenced me in any way, shape, or manner, nor has any other man. Nothing but prayerful Bible study has brought me to my present position. I have not as much as seen a book by Bullinger on baptism.

Please put this in the next number of your valued paper, lest the proverb become true in this case: "The lie got half way around the world before truth got the boots on." Thanking you in advance,

I remain yours fraternally in Him,

H. BULTEMA

OUR APRIL ISSUE

Good Friday and Easter Number

Will be filled with rich food for the soul and contain among other features answers to four great questions:

Why Did a Just God Permit a Holy Man to Die?
Who Guarded the Tomb of Jesus?
The Body of Moses—What Became of It?
Why Did Jesus Limit the Proof of His Resurrection to His Disciples?

Special Low-Price Subscription Offer on page 324.

Read it and save money on your renewal subscription.

MOODY MONTHLY 149 Institute Place
Chicago, Ill.

Twenty-seventh Conference Founder's Week, 1933

By Rev. William M. Runyan, Chicago, Ill.

THE initial session, on February 5, was in the nature of an interdenominational service, which sounded the keynote for the days to follow.

In extending a welcome to the large audience, Dr. Gray referred to the ninety-sixth anniversary of the birth of Dwight L. Moody, founder of the Institute.

"It is fitting," he said, "that at such a commemoration we should have to address us ministers of various evangelical denominations of this city who are glad to glorify our Lord and Saviour Jesus Christ, by speaking of the wonderful ministry of His servants, Dwight L. Moody and Ira D. Sankey."

In speaking further of the interdenominational nature of the conference, and of the work of the Institute, Dr. Gray referred to an editorial in the *Western Recorder*, the oldest Baptist organ in the South, in which the editor said:

"We have no brief for the various interdenominational Bible institutes in this country. We are devoted to each one of our own Baptist theological schools in the South, and we thank God for them and give ourselves with devotion to their support. But we do regard such Bible institutes as that which was established by Dwight L. Moody at Chicago as one of the most wholesome exhibitions today of the right kind of interdenominationalism."

The speakers, in order of address, were Dr. Carlisle L. Hubbard, First Methodist Episcopal Church, Oak Park; Rev. William McCarrell, Bible Church, Cicero; Dr. Henry J. Hepburn, Buena Memorial Presbyterian Church, Chicago; and Dr. Howard C. Fulton, Belden Avenue Baptist Church, Chicago.

Each following day of the conference bore a definite designation, and was marked by a distinctive feature.

Monday, Alumni Day

A reading of II Chronicles 15, with revealing comment, on "How the Revival Came," was the welcome spoken by Dr. Gray as the week-day work of the conference was entered upon. "The Spirit of God came upon a man of God—just one man," said the speaker. "He spake the Word



Dr. William Evans, of Los Angeles, first graduate of the Moody Bible Institute, and Mrs. H. D. Hayward, a missionary to China, captured two years ago in the Yellow River country and rescued by Chinese troops, at the twenty-seventh annual conference

of God, and the king and the people did the work of God." The glorious results were emphasized, much to the encouragement of the listeners.

Rev. John W. Bradbury, D.D., pastor of the Wadsworth Avenue Baptist Church, New York City, an alumnus of 1914, and a member of the Missionary Board of the Baptist denomination, Northern Convention, brought a thoughtful message, showing how the Bible has been relegated from church life and organizations.

Miss Dorothy H. Krauss, a graduate of 1930, secretary to Rev. Donald Grey Barnhouse, pastor of the Tenth Presbyterian Church, Philadelphia, stressed the content of "Let the word of God dwell in you richly."

But the climax of the morning was the address of Dr. Wilbur M. Smith, a student of 1914, pastor of the Presbyterian Church of Coatesville, Pa., who stirred the congregation to enthusiasm in speaking on "The Strategic Position of the Bible Institute in the Conflict of the Latter Days." The readers of the MOODY MONTHLY are to be congratulated that this ad-

dress is to be published.

Reporting the Alumni Meeting

Alumni Association members, 198 in number, dined together, at the noon hour, following the repast by a fellowship meeting, after which attention was given to business. Rev. Norman H. Camp was elected president, in succession to Rev. J. E. Congdon, D.D., who had devoted two years to diligent attention to the interests of the Association. Uncertain health cautioned that he should not accept the responsibility for a third year. All other officers were re-elected for their respective positions, and Rev. Paul L. Arnold was given a vote of deep appreciation for his services as Executive Secretary, the office now being discontinued.

At Evening Time

A large audience greeted Dr. William Evans, of Los Angeles, on Monday evening. He holds the distinction of being the first graduate of the Institute, a special "find" of Mr. Moody's during a meeting in 1890 in the Fifth Avenue Presbyterian Church, New York City. Dr. Evans was a member of the Institute faculty for fourteen years. He took occasion at a later hour to narrate incidents of his Institute life and experiences.

"Preach the Word," his theme, was interpreted to signify three definite phases of utterance: "Preach the Word—the Book; preach the Word—the Christ; preach the Word—the Cross." Of the deity of Christ he declared, "Try to follow Him for a week, and you will have no trouble about His deity. He is less than the hero of yesterday unless He is the Redeemer of today and the King of tomorrow."

A day of gratitude to God for the place and ministry of the Moody Bible Institute was Monday, Alumni Day. Later in the conference Dr. Gray called attention to the fact that its great and constructive program was provided more fully by former students and graduates of the Institute, than had been the case with any earlier conference.

Tuesday, Christian Defense Day

Snow fell during Monday night and all day Tuesday, and the falling temperature

Moody Bible Institute Monthly

suggested the comfort of home fires, but a large audience gathered again at 8:30 A. M., to hear Rev. William Lamb, of Sydney, Australia, in the first of three addresses on Prophetic Truth. His themes for three successive morning hours were: "Some Portents of the End Time, and the Wisdom of the Wise"; "The Inadequacy and Collapse of Human Rule, and That Which Is to Be"; and "The Coming Glory and the Restitution of All Things." Certainly, the teacher of the Word who can help believers to understand the turmoil and trouble of the present day in the light of God's plans and purposes is "a man sent from God."

Professor John E. Kuizenga, D.D., incumbent of the chair of Christian Apologetics at Princeton Theological Seminary, made two contributions to the program of Christian Defense Day, the first of which, "The Christian Front in the Battle," appears in this number of the MONTHLY. This message, attended by effectiveness of delivery and the manifest conviction of the speaker, constituted a noble summit, among the lofty hills of conference experience. "How God Builds His Church," the second address, gave occasion for the statement, "I am glad that souls are coming in style again." In this address the scholar, the psychologist, and the theologian, contributed to the argument. Stress was laid upon the significance of Christian education, noting its limitations, thus, "Let us never make the mistake of thinking that we can teach redemption; we can teach the story of redemption."

Dr. Evans gave a "prayer meeting talk," illustrating how the too frequent sermonette of prayer meeting practice could be supplanted by a stirring and soul-nurturing study of a New Testament epistle. With blackboard and crayon, he held the interest in showing how the First Epistle of John teaches "The Test of Fellowship with God." It was an object lesson for pastors, and created a hunger in the hearts of prayer-meeting goers who know the futility of the usual sermonette.

Christian Defense Day came to its end with Rev. T. T. Shields, D.D., pastor of the Jarvis Street Baptist Church, Toronto, expounding the contrast between unfinished sacrifices of non-Christian religions, and the finished work of Christ, as stated in Hebrews 10:11, 12. Strong, incisive, compelling in analysis, and mingling wholesome humor with dominating seriousness, Dr. Shields illustrated God's way of dispensing divine truth through the agency of differing personality and mental action. The eminent Canadian will be long remembered.

Wednesday, Bible Institutes Day

A feature of unusual interest and of marked value was the summoning to the conference platform of representatives of a number of the Bible institutes of the States and Canada. In defining the meaning of the day and its program, Dr. Gray indicated that ten institutes had been thus invited, of which number were the Toronto Bible College, Northwestern Bible and Missionary Training School, Minneapolis, the Providence (R. I.) Bible Institute, whose representatives could not be present for reasons beyond their control. Dean

Lew Wade Gosnell, of the Bible Institute of Pennsylvania, hindered from being present by ill health, sent his address to be read. Institutes represented in person were as follows: Brookes Bible Institute, St. Louis, Mo.; Philadelphia (Pa.) School of the Bible; The National Bible Institute, New York; Bible Institute of Los Angeles, Calif.; and the Columbia (S. C.) Bible College.

Dean J. H. Gauss, D.D., of the Brookes Bible Institute, indicated that "eating the words" of Scripture makes precious to the heart and faith the Word, Christ, for so he rendered "and thy word was to me the joy and rejoicing of my heart."

Rev. Carey S. Thomas, D.D., represented the Philadelphia School of the Bible, as one of its directors. His appeal was for a rekindling of a passion for souls; that a study of the Word of God goes hand in hand with carrying its life-saving message to the lost. He graces with earnestness and fervor the sacred ministry, as would become one who as a child had been held upon the knee of the great Charles H. Spurgeon.

The final address of the morning was given by President Don O. Shelton, LL.D., representing the National Bible Institute, New York. On the theme, "The Instrumentalities God Is Choosing and Using," an exceedingly interesting exposition of I Corinthians 1:26-31 was presented. "Corinth epitomized the present age," said the speaker, "commercial, pleasure loving, cynical." The truth was deduced that God chooses instrumentalities; using whom He chooses, so long as they are self-empty. Moody was quoted, "I eat, drink and sleep to bring the gospel to those who don't want it." The speaker made vivid the fact that "God hath chosen the weak things of the world to confound the mighty" by reference to Luther, Whitfield, and Moody. When the cynical Bishop of London spoke in disparagement of the youthful John Wesley and his group of devoted fellow-students, Wesley returned the courageous comment, "We can attempt to be that in the hand of God that a pen is in the hand of a man." God will use the surrendered life.

Rev. Robert C. McQuilkin, president of Columbia (S. C.) Bible College, at the afternoon session, stirred the congregation by the drive and intense earnestness of his message. He stressed conditions that challenge the Christian teacher and preacher—the change in educational standards, and the spiritual life movements of our day. Especially did he stress the need for the Evangelical Teacher Training Association, which in the single year of its activity has brought together a curriculum for teacher training that has been adopted by thirty-eight evangelical colleges and Bible schools. Dr. McQuilkin is president of this association, and Rev. Clarence H. Benson, director of the Christian Education Course at the Institute, is its secretary. The latter spoke briefly of the Association's objectives and methods.

Dr. John A. Hubbard, a Moody student of 1897, represented the Bible Institute of Los Angeles. He was a member of the first student group to go out with wagon and horses to hold meetings in northern Illinois, and to whom Mr. Moody made a

characteristic remark: "Trust in the Lord, and feed your horses well."

Dr. Hubbard defined with emphasis the three imperatives of the third chapter of John, "Ye must be born again"; "Even so must the Son of man be lifted up"; and "He must increase, but I must decrease," the last a double imperative. The tender and searching address was brought to a close in the beautiful poem by Theodore Monod,

"Oh, the bitter pain and sorrow,
That a time could ever be,
When I proudly said to Jesus,
All of self and none of Thee."

The hymn was announced and sung, concluding with the victorious sentiment,

"Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last hath conquered,
None of self and all of Thee."

Dr. Evans delivered his third address at the evening service. "The Self-Consciousness of Jesus" was the theme, and materials were drawn in rich array from the Gospel of John to attest the deity of Christ, and that such deityship was distinctly recognized by Jesus Himself. Ministers and teachers who were present can profit by a careful survey of the path taken through John's marvelous Gospel. It is the Gospel of words, not of works; of doctrine, not of deeds. "Jesus in John," said the speaker, "is not in His working clothes with fishermen; but He is in the Temple with the priests."

Preceding the message of the evening, Dr. Gray spoke of the debt owed by the Institute to the great service rendered it by Mr. Henry P. Crowell, president of its Board of Trustees. Mr. Crowell must of necessity spend his winters in the South, and was not present to receive the honor thus bestowed upon him. However, the audience by rising vote directed Dr. Gray to send a resolution by telegram that night, which was heartily seconded by Mr. Thomas S. Smith, vice-president of the Board of Trustees, and by Dr. William Evans. The message follows:

"The Twenty-seventh Founder's Week Conference takes occasion of the thirty-third year of your presidency of the Board of Trustees of the Moody Bible Institute to express by rising, its heartfelt gratitude to God for the contribution of your time, your prayers, your means, your wise counsel and broad experience in the administration and promotion of the Institute, which under God continues to this day to bless humanity and glorify our Lord and Saviour Jesus Christ."

Thursday, Home and Foreign Missions Day

The last day of the feast found an eager audience in place for Mr. Lamb's last prophetic message. Indeed, it is remarkable that the severe blizzard expended its chilling influences elsewhere, for within was spiritual warmth and undiminished interest. Large audiences were in attendance upon every day-time service, and at night the Auditorium was filled, the services beginning well ahead of the announced hour. The overflow meeting of the first evening would but for the storm and unprecedented cold, have been repeated doubtless every evening.

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Remembering Our Former Leader—

D. L. Moody

Prepared for the Founder's Week Conference 1933, by Rev. William Evans, Ph.D., D.D.,
Los Angeles, Calif.

HERE is inspired authority, yea, even command to "remember" our former Christian leaders, those who proclaimed God's message to us and led us in the service of our Lord and Master Jesus Christ. What they believed, how they lived and wrought for Christ, is to be the subject of our spiritual remembrance and worthy emulation.

We are meeting during the days of this week to mentally and spiritually deliberate on the life and work of our departed leader—Dwight Lyman Moody, that mighty man of God, that world-used evangelist, that great Christian educator, that great consecrated leader of the evangelical hosts of his day. And together with our consideration of this great leader we are to remember this great Institute which he founded—The Moody Bible Institute of Chicago, the "West Point" of Christian service.

Mr. Moody—Organizer, Educator

Mr. Moody was born in East Northfield, Mass., in 1837, and, as he was fond of saying, "born again and from above" in 1855, at the age of eighteen.

He began aggressive work in Chicago in 1858, three years after his conversion, by organizing a Sunday School in what was then known as North Market Hall. So richly were his labors blessed of God that the Sunday School soon developed into a church, which in 1863 became the Illinois Street Church. This, under God, grew so rapidly that it became necessary to enlarge, and so this lot upon which the Institute is now located was purchased and the Chicago Avenue Church was built. This auditorium, too, proved inadequate, and so there came to be erected that magnificent edifice which now stands on the corner of Clark and North Avenue in this city, the Moody Memorial Church, with its membership numbered by thousands and its influence and work reaching to the uttermost parts of the world.

Founder of the Modern School of Christian Education

While not an educated man in the academic sense of that phrase, Mr. Moody was, nevertheless, an educator in the true sense of that word. Education has been defined as "the development of the normal faculties of man." But no man can be "normal" and be minus religion. Religion surely is a "normal faculty" of man: "Fear God and keep his commandments, for this is a whole (complete) man" (Eccles. 12:13).

I firmly believe that Mr. Moody has done more than any other single individual throughout the Christian centuries to provide the youth of the world with Christian education. He antedated our modern schools of religious and Christian education, indeed, may be called the founder of

Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith.—Hebrews 13:7, R. V.



Rev. William Evans, Ph.D., D.D.

them; and the sooner America gets back to Mr. Moody's idea of the Christianization of the education of the youth of America, the sooner shall the nation save itself from an impending and irretrievable doom of atheistic national life.

The present system of education that would eliminate God and religion from its curriculum is in my judgment very largely responsible for the wave of lawlessness and crime so rampant in our day.

Is the high cost of crime nothing to the taxpayer who is supporting with his money institutions that ruin the faith of young men and women in God and religion, and thus throw wide open the gates of lawlessness? Here is something for Christian men and women to think about. There is much giving even today, but what we need is more Christian giving—giving to such institutions as the one under whose auspices we are now gathered. Give to the institutions that build up the Christian life and faith of our nation. This is a vital American benefaction.

Moody's Greatest Achievement

It was in 1889 that Mr. Moody founded the Chicago Evangelization Society, which name, later, was changed to that of the Moody Bible Institute. And we can say here, and that without disparagement to any other branch of the work our departed leader, D. L. Moody, established, that the Moody Bible Institute was in a very special way accounted by him as the greatest achievement of his life.

This Institute was to have as its purpose the training of Christian men and women for consecrated and efficient Chris-

tian service at home and abroad. And to this single Christian purpose it has never, in my judgment, departed for a single moment. True to Moody's spirit of enter-

prise and efficiency, it has broadened its stakes and lengthened its cords. It has kept open eyes to discern the needs of the world in which it lived and which it seeks to evangelize. It has broadened and extended its curriculum, adding new features thereto—features which were not existent in Mr. Moody's days, because the need was not then apparent and urgent as it now is.

Mr. Moody was a keen observer of the times and no one was quicker to adapt, without sacrificing his loyalty to Christ, his message and measures to accomplish the purpose of Christ for the world. Were Mr. Moody living today I feel sure he would say that this Institute has not allowed the children of the world to be wiser in their generation than the children of light. It has made its curriculum and training fit the needs of the world to which it is to minister and which it seeks to win for Christ.

"Being Dead He Yet Speaketh"

In a very real sense D. L. Moody is not dead. More than once I have heard him say, "Some day you will read in the newspapers that D. L. Moody is dead. Don't you believe it. I shall be more alive than ever. He that believeth in Jesus shall never die." So we may confidently say, our great founder is not dead. He still lives: lives in the 1,770 men and women who have gone out from the halls of this Institute to girdle the globe in the cause of foreign missions; lives in the 87,500 students who throughout the forty-four years of the Institute's existence have gone out into almost every known form of Christian service; lives in those 57,000 men and women who, unable to leave home to come to the Institute to enroll, have by their own fireside studied the Word of God under the direction of the Correspondence School. He lives in the fifty or more Bible institutes and Bible training schools in this country and abroad which have been patterned after the Moody Bible Institute, and manned and managed by men and women who have received their training in this school. He lives in the untold thousands in the Church of Christ throughout the world and wherever evangelical and evangelistic Christianity is known. He lives through the untold millions of readers of the printed pages of evangelical literature sent out by the Bible Institute Colportage Association. He lives again in an innumerable throng of Christians of our nation who have been brought to Christ through Bible conferences and evangelistic meetings conducted under the auspices of the Extension Department of the Moody Bible

Moody Bible Institute Monthly

Institute. No, Mr. Moody is not dead; he yet lives, and speaks through all these evangelical agencies. To live in the hearts of those we leave behind is not to die.

The First Institute Graduate

Everything around and about these buildings and this corner reminds me of the closeness of my relations to Mr. Moody and the Institute. Forty-three years ago the fifteenth of next month I entered its doors as a student. I was its first graduate. For fourteen years I was the director of its Bible Course.

I have watched the Institute grow during these forty-four years of its existence from its first plant of two buildings to an immense plant of forty buildings; from its first annual budget of \$20,000 to the gross budget in 1932 of \$1,200,000; from a student enrollment in 1890 of thirty-five to that of 2,544 last year in the Day and Evening Schools, to say nothing of the 17,172 students enrolled in the Correspondence School; from one resident teacher to a faculty and staff of instructors now numbering forty-one.

The Leadership of Dr. Torrey

In 1889, when Mr. Moody was searching the nation over for an outstanding man who was thoroughly competent to take charge of the Bible Institute he had just opened, he chose the late Dr. R. A. Torrey, who became its first superintendent. In a real sense he was the entire faculty, being the only resident teacher at that time. What a master-instructor Dr. Torrey was! He was a born teacher, a man of magnificent scholarship, of deep and practical consecration and devotion to Christ and His cause. It was my privilege to know Dr. Torrey as few men did. And I would like at this time to bear this witness to him, that I have never met a more righteous, conscientious, sweet and Christian gentleman and scholar. No history of the Moody Bible Institute can ever be faithfully written that does not give to Dr. Reuben Archer Torrey, its first superintendent and teacher, a most highly honored place.

The Leadership of Dr. Gray and Mr. Crowell

Nor should we forget to pause for a moment in our remembrance of departed leaders to pay tribute to its living executives, those under whose efficient direction the Institute has grown to such large and magnificent proportions. Under the direction of its president, Dr. James M. Gray, the Institute has developed in spirit, in dimensions and efficiency far beyond even the most hopeful expectations of its many friends of the years. And back of the President of the Institute there has been the hidden and retiring but ever essential and efficient counsel, untiring devotion, and unstinted assistance of the honored President of the Board of Trustees, Mr. Henry P. Crowell. God has been very gracious in granting these two brethren the privilege of many years together, years of closest friendship and most intimate mutual confidence and trust, in order that they might oversee the great work which D. L. Moody founded, Dr. R. A. Torrey continued and which they have so successfully carried on to this hour. And our prayer for them is that the richest and most pro-

ductive blessing of our Heavenly Father may be ever with and upon them.

Some Lessons I Learned

Time forbids the mention of all I learned and the blessings I received from my contact with Mr. Moody and the Moody Bible Institute, but let me mention, very briefly, a few of them.

1. *The insistence on the supreme value of the human soul and my personal responsibility to bring that soul face to face with Jesus Christ.*

The Moody Bible Institute since its opening day has never allowed its students to forget that the supreme business of the Christian is to save souls. Who that has studied within its walls can forget that Tuesday morning "Report Hour," when each of us had to stand up before teacher and class and report how many persons we had talked with about their souls during the week just passed. We were not held responsible for the number we were able to lead to Christ—although we were quizzed as to why we failed in that, and shown how next time we might succeed—but we were given to understand that we were responsible for the number of persons with whom we talked and sought to lead to Christ. And more than one student has been seen leaving the Institute with his suitcase all packed, going home, counted unfit for Christian service because he lacked that all important love for souls.

Soul Winning a Major Subject

The student has been taught that a soul is of more value to God than the whole world; that he who wins a man to Christ "saves a soul, and covers a multitude of (the sinner's) sins." He has been shown that a true earmark of credal evangelism is personal evangelism, and that no man or church can be truly evangelical without being at the same time thoroughly evangelistic. He has been led to see that the soul of all true national reformation is the reformation of the individual soul; that men are not like sheep in that they can be driven in herds, but must be saved as individual souls. He has been instructed that the true Christian is more like a salesman than a clerk, in that he does not wait for men to come to him seeking Christ, but he goes out after them to take Christ to them; that he is to be an opportunist, not waiting for opportunities to be made for him but making them for himself.

The Moody Institute has ever kept before its student body the great purpose of the Christian in the world—to save men and women for Jesus Christ. And when, if ever, the Institute shall forget this great passionate and compassionate truth, then it may write upon its portals, "Ichabod," for God will have left it, and its glory will have departed.

2. *The recognition of the Holy Spirit as the secret and source of enlightenment for the understanding of the Word of God, and power for Christian living and service.*

More than once have I been asked what I considered to be the source of Mr. Moody's power in persuading men and women for Jesus Christ and His service. Some wondered if it was his great knowledge of human nature; others if it was his power of illustration; still others attributed his power to his ability to control the emo-

tions of people. Had you asked Mr. Moody the secret of power for the Christian service rendered by any servant of Christ, he would unhesitatingly have replied: "Not by might, nor by power, but by my Spirit, saith the Lord God." And those who within the walls of this great Institute have been deemed worthy to perpetuate Mr. Moody's great work, would most readily corroborate this word of Mr. Moody. I can say from personal experience in the Institute that this is true.

Unsanctified Scholars Unenlightened

How often we were told that we need the same Holy Spirit of God who, in days of old, inspired men to write the Bible, to enable us to understand that Bible by enlightening and illuminating the eyes of our hearts and understandings; that the Spirit which touched their pens must touch our hearts and lips; that "the natural man" could not receive the things of God because they were "spiritually discerned"; that no matter how great our learning, the Scriptures would be enigmatical to us unless that learning became sanctified by the Holy Spirit. How frequently we were reminded that the reason why simple but Spirit-led men had gone directly into the kingdom of truth while unsanctified scholars were fumbling with the latch was because it was the work of the Holy Spirit to take of the things of Jesus and reveal them unto us, and to guide us into all the truth. And those lessons have remained with us unto this day—lessons that will always be needed by the Church of God so long as she is to endure on the earth.

Then, too, how well we remember hearing that even the gospel of Christ, which is the savor of life unto life, may quite easily become a savor of death unto death—if preached without the power of the Holy Spirit; that however much we may marshal words and phrases, scatter the flowers of poetry, roll the thunders of oratory, and diffuse the light of science from the pulpit, all will be in vain to regenerate the sinful hearts of men, unless the gospel be preached with the Holy Ghost sent down from heaven.

Sane as Well as Sound

And how remarkably sane the Institute has held and taught the doctrine of the Holy Spirit, and saved it from its many abuses! It has saved the doctrine of the Holy Spirit, as a contemporary writer has well put it, "for normalcy."

The medical world strives in its strengthening of the physical system to guard against two extremes: on the one hand that high temperature which means fever and physical peril sometimes even delirium; and on the other hand that low temperature which is subnormal and leaves the system open to the inroads of weakness and disease. So the Moody Bible Institute has been careful not to promote that high fever which may mean spiritual delirium and fanaticism, and on the other hand that subnormal temperature of the soul which opens the heart to the sins of lassitude, indifference and impotence. It has ever striven to promote that spiritual normalcy which is Pentecost, and expresses itself in the passion, the power, and the program of Christ.

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The Christian Front in the Battle

An Address Delivered at Founder's Week Conference, 1933, by Professor John E. Kuizenga, D.D.
Princeton Theological Seminary, Princeton, N. J.

WE accept this passage as one of the great sayings of Jesus.

The meaning of the text is definite, explicit, clear—no faith in God can be vital unless it finds God in Jesus Christ as the culmination both of His self-revelation and of His redemptive activity in human lives.

There are faiths in God which ascribe to God various degrees of power and reality, but unless they recognize that the revelation of God has culminated in Jesus Christ, they cannot be recognized from the Bible point of view as Christian faith. It was precisely to make that clear and unescapable, that the two clauses of the text were so yoked together. You cannot in the end hold faith in God unless your faith comes to both certainty and salvation in Jesus Christ. Wherever in history faith in God has not found Christ, it has slipped back into vague speculation, into mere philosophy, into mere humanism, into mere naturalism and pessimism.

I want to talk here of this subject, because I think that the publication of the book *Re-Thinking Christian Missions* will force us all to face anew not only the question why we engage in missionary activities, but also the question that lies at the foundation of it all, what really is Christianity? We shall be forced to fight the battle for the faith once more, and the "Report" itself will drive a wedge between those who are Bible Christians and those who are not.

Who Are Our Enemies?

It seems to be only fair that in the coming conflict we should go to the Bible itself to find out both what is the Christian battlefield and who are the enemies we must fight. That at any rate will be according to the principle of Protestant theology, which insists that we have in the Scriptures of the Old and New Testament the only rule of faith and practice.

Let me venture, therefore, first of all to define the Christian front today. It is said in the "Appraisal" by Professor Hocking that the distinctive thing in Christianity is the doctrine of God. He also asserts that Christianity as a doctrine of God is in irreconcilable conflict with communism, naturalism, humanism, and secularism in all forms. A good deal is already gained when one so high in authority insists on a conflict, and on the necessity of battling for the truth. It ought never again, therefore, to be possible to say anyone is a bigot or intolerant who fights for the truth.

What Makes Christianity Distinctive

But if I may be permitted to be so bold, I should like to say that the penetrating remark of Professor Hocking is not penetrating enough. What is distinctive of Christianity is not that it has a doctrine of God, but that it has a *distinctive* doc-

Let not your heart be troubled: ye believe in God, believe also in me.—John 14:1



Professor John E. Kuizenga, D.D.

trine of God. The defects in Professor Hocking's position would seem to be two. He seems to forget that Christianity has a distinctive doctrine of God, and he seems to forget that Christianity offers God's power made available through the acts of God in the atonement, resurrection, and living power of Jesus Christ.

We shall have to object, therefore, to the Christian and the antichristian front as described by Professor Hocking. On the one side as antichristian he sets communism, naturalism and humanism, and on the other side as Christian he acknowledges all those religions or philosophies which have some sort of faith in God.

Now there is an element of truth in all that, for religion is impossible without faith in God. Yet, the distinctive thing about Christianity is not that it has a doctrine of God, but a very distinctive doctrine of God. Who, therefore, shall tell us what is naturalism? We must go to the Word of God itself, and we shall find that the outstanding characteristic of the Christian conception of God is in thoroughgoing supernaturalism.

Some Simple Lessons in Theology

Although some aspects of Christian supernaturalism are merely the first lessons of theology, it will become increasingly necessary in the days that are ahead to repeat and to reiterate these first simple lessons, because all the thinking of the day tends to blur them, or to treat them as of little value. The doctrine of creation falls back on the supernatural. God is not the universe, nor is He in any way to be identified with it. Creation has its being in Him, but He has not His being in creation. Everywhere creation implies Him, but in no sense does He imply the created universe as necessary to His being. The finite everywhere suggests the infinite. The

infinite nowhere implies the need of the finite. God is absolute, though He is never the absolute of philosophy.

Creation Not a Self-running Machine

Let me remind you also that the Bible conception of nature stresses the supernatural. Nature is not a self-regulating, nor a self-running machine. It is not a self-unfolding experience, nor a self-integrating, self-discovering mind. God's creation of the world is an act to which nothing in nature is analogous, while everything in nature pleads for the recognition of such creation.

According to the Bible, nature has a system and an order dependable, not on nature itself but on God. Nature displays power and wisdom, yet not one of these so perfectly that men can find them; they only infer them. On the very first page of Genesis lies the truth that in nature we expect to find a relation between the higher and the lower orders, and a unity of plan underlying all, yet never in such a way that the higher might be inferred with any certitude from the lower. According to the Bible, we are always in nature in the presence of what we may call the manifestation or the revelation of God.

Man Supernatural in Origin

So far as man is concerned, it is of course a truism that man is, according to the Bible, supernatural in his origin and being. His origin is attributed to God. The maintenance of the integrity of his being, in spite of the corruption of sin, is due to God. The course of nations both in their decadence under sin, as well as the emergence of new peoples and new leaders, cannot be explained without God. The conception of general and special providence is, according to the Bible, the supervening of an order on nature that is not of nature. Neither impersonal mechanism, nor hypostatization of nature laws can explain the history of the race. Man may never be so immersed in nature that he is bone of the bone and flesh of the flesh of nature and nothing more. Bone of the bone and flesh of the flesh he is, but he is something beyond.

If we catch the Bible viewpoint, both in nature and in human nature, we are in the presence of the manifestation of God who is other than nature and human nature. Indeed, one puts the whole matter exactly, when he insists that the immanence of God in nature and human history is an immanence, only in so far, and only just because, it is supernatural. Without the transcendence of God, immanence loses its meaning and sinks into a bare identification, which of all things is most abhorrent from the Bible point of view.

Church a Supernatural Agency

I need only remind you that when we come to redemption, we are still more

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emphatically in the presence of the supernatural. The moral law is heteronomous. Coming up through experience, it is nevertheless a law of God imposed by Him. Redemption is a series of divine acts, culminating in Jesus Christ. The application of redemption is from above, supernatural through and through. Regeneration, calling, sanctification are the work of God in which He is never dependent on the activity of man.

And so also, the New Testament conception of the Church is supernatural. The Church is not just one more of the human institutions, evolved under the laws of social and individual psychology. The Lord established the Church. He maintains it by calling its believers into the office both of the ministry and of the priesthood. The church assembly is the meeting of God with His people. Preaching is the proclamation of the inspired Word, under the illumination of the Spirit. The missionary enterprise is enlistment under marching orders from above. Efforts for human betterment are not to be mere reform, but the effort to bring social forces under the power of redemption and spiritual laws which are from above. Christian conduct is not merely a development. Christian conduct results from the salvation already in possession as a free gift of the grace of God. And the consummation of both history and human nature comes from the act of God who is transcendent.

The Alignment at the Battle Front

Now it is this type of supernatural which I call the Christian front, along which the battle is to be fought, and according to which the enemies of Christianity are to be pointed out. If we use the terms naturalism and supernaturalism, as we must inevitably in every current discussion, then we must take our conception of the supernatural from the Bible, and every view which drops this is to be called naturalism. That this is the alignment of forces, that this is the method by which to decide who are friends and who are enemies, is recognized by all conservative scholars.

It is along the line of this Christian supernaturalism that Dr. Bavinck makes the great division between all forms of current thought, setting on the one side orthodox Christianity and on the other side all scientific, empirical, rationalistic naturalism; and it seems to me that nothing could be more wholesome for American Christianity in the struggle that impends than a general recognition of the right of biblical Christianity to define its own characteristic supernaturalism as the Christian front on which the followers of Christ must take their stand.

The Antichristian Front

Now in view of that supernaturalism, let me discuss the antichristian front today as it appears in current discussions.

It seems to me that the enemies may be gathered together under two words—rationalism and naturalism. Rationalism in every form is merely an assertion of the adequacy and ability of man to know and to do all that needs to be done. Coupled with this rationalism, we have the naturalism which in every form is the assertion that there is nothing else than the

world of nature. Rationalism denies the fact of revelation, and naturalism denies the possibility of it. The consequence of both positions is the denial of exactly all those elements which we have characterized above as the Christian supernatural. As a result, the spirit of Modernism, whatever be the particular form in which we meet it, is always characterized essentially by the substitution of reason for revelation, and of ethics for salvation.

A Lesson from Church History

The roots of everything in this conflict may be traced to the eighteenth century, though no doubt they go farther back than that. The thought world of Catholicism and medievalism had already the problem of God and the world, reason and revelation, the secular and the sacred, the natural and the supernatural, but had merely set these in mechanical juxtaposition, so that there was no relation between them. It is rather singular that there had come down from the Reformation in Calvinism a true solution of these questions, but the eighteenth century had no ear for that.

And so the world was launched out on the stream of Deism. Deism in its first stages was simply the dogmatic assertion of the two realms, of reason and revelation, of this world and the other, of the limited competence of man and the supplementary competence of God. In Deism, as in a little model playlet, we may see in miniature all the proffered solutions which our modern life repeats on a large scale.

Reason Becoming Prouder and Speaking Louder

First we have reason asserting the necessity both of the natural and the supernatural. Then we have reason becoming prouder, and asserting that revelation is only a convenience, and that reason can find out for itself every truth that is in revelation. Then comes the stage when it is asserted that nothing is necessary save reason and what reason can find. Last of all we have in Hume the complete agnosticism which has lost faith both in this world and in the world to come. In that sort of treadmill our modern world marches around with ever new variations, but with the essentially old solutions, like the preacher of whom it was remarked, that it made no difference with whatever text he might begin, he always came out at the same conclusion. After Deism came Kant and Hegel, and they form the setting of all our modern problems.

Public Enemy Number One

And now for the nonce, let me imitate the boldness of the Chicago secret six in their war on graft. You remember it was their policy to study carefully the underworld, find out the chief figures in it, and then boldly to post their names and descriptions as public enemy number one, public enemy number two, etc.

Public enemy number one is *scientific empirical naturalism*. This limits truth to what may be found in the world of sense by the power of the human mind. It insists that the world is just one casual system. Its favorite playthings are the genetic and the analytic method. It insists that the cause of everything is in the past, and

so it enslaves the present to the future. It also insists that analysis will lead to the final stuff out of which everything is made, and so it enslaves all that is highest to that which is earlier and lower.

Its Favorite Trick

is to apply the yardstick of mathematics, shutting up all reality to the world of space and time. The possible variations of this view of life are relatively few, and no species arise in it today.

We have today a new sort of Deism, which insists that there may be a God, but we have nothing to do with Him or He with us. We have an attitude of utter skepticism, which doubts whether there is any sense in anything but natural science. We have an ethic of pleasure-seeking with a downward tilt, that too often shames the barnyard. I do not mean that all who adhere to this view are gravely wrong in their morals. There is the grace of inconsistency which saves face for us all. I mean that the trend of naturalism is made clear by such writers as Bertrand Russell and young Huxley.

Public Enemy Number Two

Public enemy number two it seems to me is *moralistic naturalism*. What happens here is that the clamorous voice of man's conscience refuses to be denied. Whatever may be false, conscience and what it teaches must be true. The only real world is the world which we learn to know in right living, but this moralistic naturalism always tries to carry water on both shoulders. It insists that "moral experience must be true," and at the same time it says, "natural science cannot be wrong." Hence it has always had to have such a religion and such a God as natural science would permit, and all that comes down to us is a God who obeys all natural laws, and so has abdicated.

The only religion we can have then is God, freedom and immortality. All three of them are inferences from moral living. All three of them exist only by permission of science. Everything characteristic of Bible Christianity is gone. Christianity is nothing but the character ideal borrowed from the personality of Jesus, and the ethical venture of self-realization and mutual helpfulness.

No new species arise in this view either. It may be a vague theistic, or a definitely atheistic, humanism. The only tests of Christianity are moral and social. Its twin slogans are self-realization and social Christianity.

The nemesis of this view is that it is always in danger of being taken for a ride by scientific naturalism. Moralistic naturalism and scientific naturalism, like the colonel's lady and Julia O'Grady, are sisters under their skin.

This moralistic naturalism gives us only a religion of Jesus. It is terribly troubled by the miraculous element in the gospel. It can have nothing to do with the pre-existent Logos, nor with a special incarnation. The weakness of the whole position becomes evident in the saying that there ought to be a God and therefore there is one. We can have a theology, but a purely empirical naturalistic theology.

Public Enemy Number Three

The third and last public enemy I shall mention is *monistic, idealistic rationalism*. This line of thought is, of course, Hegel's rereading of Kant. This is not the place to go into the discussion of Hegel, and I am not prepared to say I am competent, but I would like to call your attention to the fact that the disagreement as to Hegel's teaching has sometimes tended to hide from us the fact that Hegel could not transcend rationalism any more than Kant could. Hegel has no true supernatural. His supernatural is only the ideal element of human experience, which is not in any sense the Bible supernatural.

These idealists have a much more positive doctrine than the other positions I have mentioned. They scorn the impersonalism of empirical rationalism, and the milk-and-water moralistic rationalism. They often pose as the defenders of true morality and genuine religion.

What Is Wrong with Monism

We admit with gratitude what they have done, but we must remember that this monism is rationalism still, and that it either rejects every characteristic doctrine of the Bible, or else rewrites it in such a fashion that it is no longer recognizable. The Bible supernatural is banished, theology makes room for philosophy of religion.

It is this same principle which has rewritten the history of Israel in terms of an immanent movement. It is this same principle back of the rationalism which sets up as its first principle that there can be no supernatural. It is this principle which insists that while theology must go, we must nevertheless have a philosophy of religion, but this philosophy of religion leaves out every mark of the sole sonship of Jesus and makes humanity the son of God. It offers us a religion without an atonement, without a resurrection, without any of those elements which have been the strength of Christianity.

This idealistic monism, it seems to me, is just as much in unstable equilibrium as the other two positions. The immanent God who does everything proves to be a God who is not. The All is just as apt to turn into matter as spirit. This view runs down into atheistic humanism or a mere moralism. It gives a psychology of religion which is sheer naturalism, or else it turns for refuge to mysticism, and that which proudly began by accepting the rational as the real, turns to the irrational as the only refuge. Whatever monistic idealism proves to be, it can never by any chance prove to be the Christian supernaturalism of the Bible.

"Off with Their Heads"

All of these three enemies of Christianity are like the queen in *Alice's Adventures in Wonderland*. If you ask them about miracles, incarnation, atonement, bodily resurrection, regeneration by the Spirit, or any other characteristic Christian doctrine, they answer, "Off with their heads." Naturalism in every form has no place for Christian supernaturalism.

In such a situation it will not be amiss to say a word finally on the Christian method of the battle as we are to wage it.

At first sight, the combination looks dangerous, "When the foundations are removed, what can the righteous do?" Why shall we not turn to Scripture to see what the Psalmist himself said in answer to such a question.

If you will turn to Psalm 11 you will find the answer in the fact that the psalmist in the emergency turns to God to rely on Him. Just that, it seems to me, is the word for the occasion in which we find ourselves. We are becoming so infected by the spirit of the times, that we are forgetting to rely on God. And I can put my answer in a few words, we must rely upon the help of God in the life of the Christian individual and in the Christian Church, and we must rely on the help of God in the field of Christian scholarship.

The Power of a Christian Life

We must have the help of God in *Christian living*. Our Christianity is not Christian enough. Who of us does not confess trust in the present help and guidance of God, but who of us seeks that help and depends upon it? We must beware of a false antithesis. Real Christianity does not mean that we are in nothing to use our own powers to the best of our ability. Christianity does mean that we are to call upon God to move through our power to the victory that is beyond us.

What our world needs more than ever is Christian men and women. We need Christian men and women, with Christian joy and peace and victory. It is because our Christian living is so much of it on a low plane, that first our enemies and then we ourselves doubt whether there is anything more in Christian living than mere humanism.

What the World Requires

Never did the world, therefore, more need Christian living in the field of spirituality, and Christian living in individual ethics and social ethics. Christianity is supremely ethical in the glory of lives saved by grace.

The glory of Christianity in the first two centuries was in large part the victory of lives so changed that the world could not gainsay them. So our Christianity must present changed lives to prove to men that the gospel is the power of God unto salvation. We have been fossilized into conformity and respectability. We have a form of godliness but lack the power thereof.

More Life Needed in the Church

And we need to rely upon God in our *church life*. We must get the Word of God back into our pulpits as the authentic message from God, substituting it for the psychology and the sociology and human philosophy from which men are turning in weariness. We need painstaking study of the Word with reliance upon the illumination of the Spirit. We must expect results in changed lives because God is meeting with His people. The note of the tragedy of sin and of the conquering glory of grace must be heard again. The voice of authority is lacking. We know no "Thus saith the Lord," and therefore we have no application of the principles of the gospel to the sins and needs of our day.

If we get God into our lives, we shall make social changes enough. Christianity that is from above is always social, though it is not the social Christianity which is the particular paralysis of American church life. Fortunately, we have still many churches and a multitude of individuals of whom all that is true, who are preaching and living the gospel. They are the most telling force in the battle for the cause of Jesus Christ.

Christian Scholarship Important

I would say in addition that we must depend on God's help in the world of *scholarship*. Biblical supernaturalism is not the antithesis of scholarship. It is the antithesis of sin, nothing else. We need scholarship that is true and consecrated, all the more because we have so much scholarship that is vitiated with human pride. We want a scholarship that will explore the whole field of Christian revelation with reliance on His Spirit, and set it in antithesis point by point with the utterance of wild tongues that hold not Him in awe.

We need a virile theology that shall be respectable in the world of scholarship. We must have a biblical criticism that shows the folly of the radical criticism which leaves God out. We must have a study of man that will show us the true humanism as found in right relation to God.

Let us have a program of Christian reform which asks reverently what is the revealed will of God. Our greatest need is great conservative scholars in some great conservative graduate school of theology, so that we may unfold to the full what is the real teaching of the Bible and of the historic Christian faith.

Is Christ Counted in the Conflict?

We have no reason to be alarmed or to be discouraged. If sometimes the enemies seem many and our battle line weak and failing, we ought to remember Him who is our Head and unto whom all authority and power is given.

There is a little story of Napoleon which will illustrate the point. Once, on the eve of a great battle, he was making the rounds of the camp after "lights out" had been ordered. He saw a forbidden light in a tent, and drew near to listen. He was amazed to hear the members of his staff saying in despair, "Tomorrow will mean inevitable defeat, the enemy outnumber us." Immediately the little Corsican strode to the door of the tent, pulled open the flap and said, "And for how many do you count me?"

So in the present conflict, if our ears are attuned to hear Him, we shall hear Him say, "And for how much do you count Me?"

THE ESSENCE OF EQUITY

God's righteousness pledges Him to forgive us our sins because He, Himself, has provided an atonement that perfectly satisfies the demands of His own righteousness and holiness; and God is righteous, therefore He will not require payment twice.—R. A. Torrey.

Moody Bible Institute Monthly

Missionary Department

William H. Hockman

HEROISM IN THE BOLIVIAN HIGHLANDS

Little known to the outside world, a gallant company of devoted men and women have for some years been penetrating the forbidden fastnesses of isolated Bolivia with the good tidings of a risen Redeemer.

Physical conditions there are most difficult and trying, while the spiritual darkness is unspeakably deplorable. Whether among the Spanish speaking folk or the primitive Indians, religion is only another word for superstition and debasement. The early Spanish invaders carried with them a certain type of perverted Christianity, which during the succeeding centuries has become so mingled with sheer animism as to leave a most pitiable travesty even in the best cultured communities. The tragic spectacle may be witnessed in any village or countryside of a so-called holy *fiesta* beginning with idolatrous worship of a wooden cross and culminating in drunkenness and licentious debauchery too shocking to relate.

The Bolivian Indian Mission has some fifty missionaries in the field, sixteen of whom were trained in the Moody Bible Institute. The story of their courage and self-denial constitutes an epoch in missionary history. Without any assured salary, dependent entirely upon what the Lord provides through the ministering hands of His children, the work is being carried forward with great blessing. Scores of little companies of believers are rejoicing in the Saviour, and whole communities are being lifted up into a new life both spiritually and physically.

The mission has recently taken a forward step in organizing a council in Chicago which may serve to promote interest in the Bolivian work throughout our central states. A small group of carefully selected and well trained candidates are ready to go forward as soon as means are provided. Gifts for the work and applications for service may be addressed to the secretary-treasurer, the Rev. T. Leonard Lewis, whose present address is 1034 S. Taylor Avenue, Oak Park, Ill.

DR. R. V. BINGHAM HONORED

The *Toronto Globe* of January 12, contained a front page write-up of the devoted service of Dr. Bingham on behalf of the needy and hazardous Sudan. Several paragraphs are quoted:

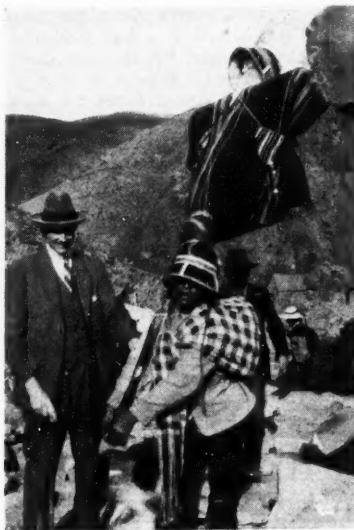
"Passing the sixtieth milestone in a lifetime devoted to Christian service, Rev. Dr. R. V. Bingham, general director of the Sudan Interior Mission, will be honored this evening by friends and the congregation of the Toronto Gospel Tabernacle.

"It was on November 4, 1893, that Dr. Bingham, a recently retired Salvation Army officer, accompanied by two missionary companions, left Liverpool as pioneer to the central Sudan. Death ended the career of Dr. Bingham's missionary colleagues, and his own health broke under

the rigors of the Sudan climate, which was devastating to both missionary and government expeditions. As a result of investigations on the part of medical expeditions of later years, not a single death from malarial fever has occurred among Sudan missionaries during the past twenty years.

A Work of Faith

"Dependent entirely upon voluntary contributions, without the soliciting of funds at any time during the past forty years, the Sudan Interior Mission during its period of service has been blessed in the receiving of a sum totaling two million dollars. This large amount has been invested by missionary stewards in forty



A Bolivian Indian carrying a "cross," which is an object of idolatrous worship. Having taken the cross to a Romish church for the priest's blessing, he is now carrying it back home, where several days of demoralizing feasting will take place.

mission stations among twenty tribes in the Sudan interior, where two field headquarters buildings have been established, as well as two Bible schools, two hospitals, two girls' schools, two book shops and the Niger Press.

Growth Despite Depression

"During the past three years of depression, eighty-three new missionaries have been sent out to the foreign field. Although the three or four men of wealth who previously contributed large amounts toward the financing of the mission have found it necessary to reduce their givings considerably, yet small gifts continue to pour in.

"This shows us that God can carry on without wealth," claims Dr. Bingham, who looks forward to an enlargement of the work in the future."

SOUND TEACHING IN CANTON

We learn that a new Bible school in China, known as the Canton Bible Insti-

tute, has grown out of the faithful teaching ministry of Mr. and Mrs. Arthur G. Lindquist, missionaries of the Swedish Evangelical Free Church.

For some time evening classes have been conducted in their own home, which grew by leaps and bounds, attracting large numbers of Chinese Christians, hungry for a deeper knowledge of the Word. From among this group a very active evangelistic band took shape, and large numbers went to distant cities where more elaborate and systematic training could be obtained.

We are told that the large center of Canton has for a long time been in serious need of a thoroughly evangelical Bible school. Although a theological seminary exists there, its teaching is said to be so modernistic that the students find little to satisfy or hold them.

Beginning with temporary quarters and a steadily increasing number of applicants for both day and evening departments, the missionaries in charge ask the prayerful sympathy and support of God's children in the homeland, that wisdom and strength, together with needed equipment, may be supplied, so that there may be provided suitable training for the large number of young believers, both men and women, who are eager to prepare for definite Christian work.

MR. FERGUSON'S FRIEND SEN

Many of our readers have learned of the capture, many months ago, of Mr. H. S. Ferguson, of the China Inland Mission, by an army of Chinese communists. It has never been discovered just why they took him or why they keep him prisoner. All efforts for contact with him have failed, as have negotiations for his release. The love of a Chinese convert for his foreign father in the faith, as found in the heart of Mr. Ferguson's friend Sen, is touching indeed. The story is told in *China's Millions*, by Miss Mabel Steel Jones, of the American Presbyterian Mission:

"Rev. H. S. Ferguson was captured by the Red army (Communist) from the China Inland Mission station in Chengyangkwan, about twenty miles to the southwest of Showchow, on May 12. About ten days later it was rumored that he was a prisoner in one of the Red mountain fastnesses on the Honan-Anhui border. Mr. Sen Bing-yueh, a devoted friend and disciple of Mr. Ferguson, had no peace day or night, and received sure guidance that he should try to see his friend. For a number of years Sen Bing-yueh has lived in Showchow, and the last two years he has been in the employ of the American Bible Society as colporteur. In a single year he traveled over an area of 4,356 square miles, selling Scripture portions.

"Without telling his missionary advisor his plan to visit the Red capital, he started off the latter part of May with the usual carrying pole from which are suspended two baskets of Scriptures. He traveled four days, covering a distance of about ninety miles, before reaching the Red lines. With absolutely no credentials, other than the Scriptures and a radiant personality, he announced to a sentry that he was looking for a captive in their camp, a foreigner by the name of Ferguson.

Soldiers Mystified

"The simplicity of the man was mistaken for duplicity. He was roughly handled and commanded to tell a straight story. Beginning with the gospel story and finishing with his own conversion and a touching reference to Mr. Ferguson's helpfulness in overcoming habits of wine drinking and gambling, he was amazed to find that his hearers were unconvinced of its genuineness. They strung him up high by the wrists. Sen protested that though they kill him he had no other story to tell. His tormentors questioned him about the Anhwei 45th battalion that had driven them back into the mountains, referring to some of the officers by name. Sen Bing-yueh stated that he knew nothing about those matters, but would like to tell them more about the gospel story. Finally they became convinced that the man was not a spy, and let him down to the ground level. There were deep cuts in his wrists, and with the great heat and infections he still had wounds a month later when he returned to Showchow.

"From the moment the ropes were cut they treated him kindly, giving him food and providing a place to sleep, urging him to stay with them a few days. They talked Communism and tried to disillusion him about foreigners in China. He faithfully preached to them and witnessed to what Christ had done in his own life!

"When leaving, he prayed for them, while they all stood around him. They would not allow him to see Mr. Ferguson, and he could get no news of his condition. However, they escorted Mr. Sen back to their border and offered him money for food on his home journey.

"The good man was unsuccessful in his mission of friendship to Mr. Ferguson, but

who can say that the seed may not be growing secretly even within the enemy's camp!"

ISOLATED IN BOLIVIA

Miss Alice Nyboer, working with the Inland South America Missionary Union, gives a vivid picture of her far away corner, that was for many months completely cut off from the outside world. Writing from Puerto Suarez, under date of November 7, she says in part:

"Months have passed since I wrote you last, as the Brazilian revolution interrupted all safe means of correspondence. The hard part was my failure to receive mail. For more than three months no United States letters reached us.

From One War to Another

"The revolution has finally ended. It was a bloody affair—the saddest that ever raged on Brazilian soil. Although peace is reigning in our neighbor country, we here in Bolivia are in the midst of war. Both Paraguay and Bolivia claim the Chaco. This disputed land is a big flooded area and looks valueless, but is reported to be rich in petroleum. Bolivia in days gone by lost her best rubber forests; I wonder if now she will lose her petroleum lands.

"Times here are very critical. Our greatest difficulty in this southeast corner of Bolivia is lack of food. I often wonder just what the natives eat. There is very little to be had here and yet nobody starves. Bakeries have closed down for lack of flour. There is no milk, but we are fortunate enough to get goat's milk. Vegetables are unheard of, the hot season not permitting their growth. One food that never fails is meat, so we never miss our protein. The oxen slaughtered are old and lean, but we are well accustomed to

such 'choice meat' by now. Personally we missionaries are not suffering like the natives. We are able to buy staples in Corumba and so have every cause for gratitude to our Great Provider. According to mail reports in the good U. S., money is scarce but food plentiful. Here both are scarce.

The Women Carry On

"I wish you could see how eager the natives are to take part in the meetings. From the beginning when nearly all the work was put into native hands they showed the greatest enthusiasm. I feared time would dull this, but not so. Nearly all our men are serving their 'patria,' and so the preaching has fallen upon the women of late. They do it nobly and well. Last night our hall was filled. I had to sit on a soap-box for lack of seats. Our Sunday School, too, is being well attended. We have five classes. Just before dismissal the native superintendent asks the pupils questions about the lesson. Old and young are called upon. Yesterday, old Dona Louisa, a pure Chiquitana Indian and a dear old saint, was called upon to retell the lesson I had taught her. It happened to be about Peter in prison and how the prayers of the early church ascended for his deliverance. I'd like to see any sixty-year-old lady back home, one who could not read nor write, duplicate Dona Louisa. How well she retold it, emphasizing the lack of faith on the part of the believers when God did answer their prayers. Is it worth while leaving home and loved ones to teach these folks? It surely is, and I praise God He called me and I said, 'Here am I, send me.' Is that same Voice calling some of my friends? If so, go where He bids."

PRIMITIVE INDIANS HEAR ABOUT THE COMING OF THE KING

William M. Strong, of the Soldiers' Gospel Mission in Chile, relates a most unusual experience of preaching to groups of native Indians whose hearts have become greatly alarmed over reports that the end of the world was near.

"For some time we have been waiting a favorable opportunity to reach the Indians of southern Chile with the gospel, and so it seemed like the Lord's message when a lady missionary who was 'resting up' with us in our home the other day told us of the following incident. It seems that recently a rumor began to spread among the Indians that the end of the world was coming soon and some of the 'casiques' (chiefs) became so concerned that they decided to call their people together to see what ought to be done about it. The movement at first had nothing of a religious nature to it, but when we heard of it we began to pray that the Lord would show us His way to reach this people. A messenger was finally dispatched to tell them that some one was coming to town who knew quite a bit about the subject of the end of the world and also 'what to do about it,' and inviting them to gather at a certain point where a large warehouse had been prepared with seats for their accommodation.

What an Opportunity!

"On the day appointed for the meeting they began to arrive long before the appointed time, and when the hour for the

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meeting had struck, we found that men and women had come in from *seven different* localities in the surrounding territory. Two of the 'casiques' came and one other chief sent a representative who made quite a grandiose speech of welcome. We were fortunate enough to obtain the services of a brother of one of our own baptized believers in Concepcion (a pure Mapuchi Indian and an earnest Christian) to interpret our message from the Spanish into the tongue they love. The message naturally was simply the one that most of our readers already know, namely, that the tremendous events now happening in the world are but heralding the second coming of our Lord and Saviour Jesus Christ to take personal charge of this poor, wicked, sin-cursed world; and the crying need of every earth dweller to be reconciled to God *now* by faith in the blood shed on Calvary's Cross to redeem sinners from the power and guilt of sin. Time means very little to an Indian, and therefore after the meeting was over and we had partaken of a goodly repast we found one of the 'casiques' quite anxious for his people to know more about these strange things. So we had another precious time showing them more in detail the way to prepare for the coming of the King of kings.

"It was all so new to most of them that we shall have to leave the results with the Lord of the harvest, but we pray and believe that the seed fell into good ground; and at the very least these Indians know now 'what to do about it,' which they did not know before. We hope also that this may be but the beginning of another open door set before us for the preaching of the gospel to the Mapuchi nation. They are

a fine simple-hearted race of people, sincere and direct in their thinking, and would make substantial Christians."

FURTHER TIDINGS OF NORTH CHINA REVIVAL

Writing from Chefoo, in November, Mrs. F. C. H. Dreyer gives a paragraph to the extraordinary wave of spiritual blessing that has been sweeping over portions of the Province of Shantung for many months, reports of which have come to us, from time to time, from several of the Presbyterian missionaries.

"In my last circular I wrote about the gracious revival—declared by one of their missionaries to be 'perhaps the greatest revival in the history of Southern Baptists in North China'—which had been experienced in the Christian Churches throughout this war-stricken area. The same missionary continues. 'This has come as a result of earnest prayer, faith in God, Bible teaching, and much preaching on sin and kindred subjects. Numbers of Christians and churches are being revived; restitution of money is being made; tithes of the Lord held back are being brought forward; sins confessed to God and to those who have been wronged; sick are being healed; devils cast out; men and women, boys and girls are preaching with a power hitherto not known; hundreds are crying for mercy and are being saved. The Devil is also at work, but there is great blessing and rejoicing in many places.

As in Days of Old

"Missionaries and Christians are marveling at the wonderful works of God.' We have heard many incidents of God's marvelous working which have thrilled our hearts. I shall quote only one here: 'The story is told of a gospel tent which was not being used for lack of funds and workers. This tent was repaired and used by laymen in the Pingtu county. An organized band of desperate robbers planned to break up the meetings and take the tent. The brethren were advised to move elsewhere in order to save the tent, but replied, 'No,' preferring to pray earnestly for the salvation of these robbers. The result was that the young bandit leader was stricken blind and a swelling came upon his face. This frightened him greatly. He realized it was from the Lord, and came to the tent confessing his sins and asking for prayer. Converted, his sight was restored and the swelling left. Later he went to Pingtu city and joined a Bible class. His life has been wonderfully transformed. This man had heard the gospel in a Christian school when a child, but resisted and has served the Devil rather than God. Those who know him believe that now he will give the remainder of his life to preaching.

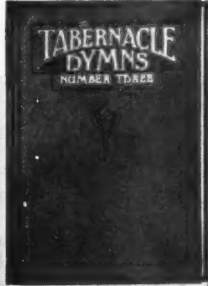
"There have been between two and three thousand conversions in Pingtu county this year. No less than one thousand have been baptized!

"In other counties similar results have been seen. It truly seems that this revival was the Lord's preparation for the fiery trials that have followed, owing to the war. We have heard that the refugee Christians mentioned above, still unable to return to their homes, are very earnest in

preaching the gospel, showing the spirit of the early Christians as described in Acts 8:1-4."

THE HURRYING CHASE

Many miss God's guidance by doing things too soon. Had they waited until God had enabled them to see clearly, under the illumination of His Holy Spirit, they would have avoided mistakes which brought disaster in their train.—R. A. Torrey.



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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

THE RIGHT KIND OF CHRISTIAN UNITY

We have no brief for the various interdenominational Bible institutes in this country. We are devoted to each one of our own Baptist theological schools in the South, and we thank God for them and give ourselves with devotion to their support. But we do regard such Bible institutes as that which was established by Dwight L. Moody at Chicago, as one of the most wholesome exhibitions in America today of the right kind of interdenominationalism.

All of the various agencies which have afflicted American Christendom with agitation looking toward church union in organization and work, have been self-constituted. Not even is the Federal Council of Churches an exception. The great mass of the churches, in the denominations "afflicted" with it, had no more influence than a suckling babe in the setting up of the Federal Council, and they have no more influence than the most helpless infant in controlling it, influencing it in its decisions. The Federal Council of Churches was "validated" by certain ecclesiastical authorities—such as conventions, assemblies, and conferences—in various denominations. We dare say that not in a single instance were the rank and file of the churches of those denominations consulted. The idea of the churches having something to say about whether they want the thing they are asked to support doesn't even remotely enter in.

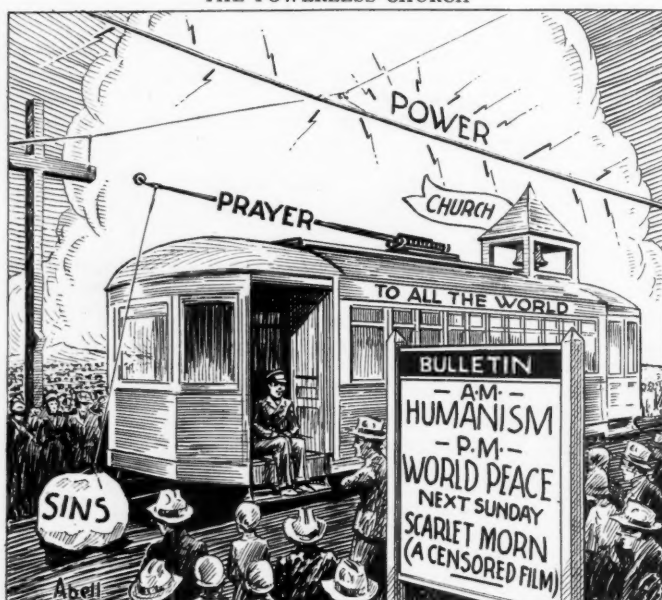
Nor are we to be surprised that a religious organization specializes in worldly wisdom wherewith to run the interests of mankind, all the way from birth-control to international relations. It seems to have everything on tap except that spiritual power which in the last analysis authenticates and validates as genuine every real church of Christ. Thus the one thing that most matters is the thing which fails to come to expression with convincing power from this self-constituted voice which presumes to declare itself the spokesman of the Christian conscience of America.—*Western Recorder.*

THE TIMES REQUIRE EVANGELISM

Men have been disillusioned. They have found no security, only a collapse, in their own presumptuous building of life. A sense of futility oppresses and blights humanity, which can be dispelled only by faith.

In this endeavor, the Church should not represent itself as a specialist in economics nor as an authority in finance. She should have no political panaceas to promote. Courageously and confidently let her preach the Redeemer of the gospel and His way.

THE POWERLESS CHURCH



"My preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:3, 6).

By the divine alchemy of salvation, she can transform sorrow into joy.

A spiritual offensive is demanded. The times are inopportune for financial drives. They are tremendously opportune for a crusade for souls. The depression will not bring a spiritual revival by itself. It has merely furrowed the ground for the seed. The seed is still the Word of God. Christian congregations must sow it lavishly. The unquenchable and constant expression of their gratitude must be evangelism.

We should be much in prayer. We must articulate our forces. All of the organizations of our churches and their entire personnel are to be enlisted in this enterprise. Then may the Spirit of God set us aflame! —*American Lutheran.*

GIVE US BREAD DAILY

Probably more people in the Christian fellowship utter the petition, "Give us this day our daily bread," than any other petition. It is part of the prayer which Jesus gave His disciples as an example of prayer.

We all say it often without much thought upon it. Up to this time it has not been a pressing need, but of late it has become a very serious matter. Plenty of people no longer look for luxury, but are concerned about bread enough for the day. It is all very distressing, and no one whom we can name is sure of the cause, nor have we found the statesman, economist, financier who knows the way out. If ever a people had reason to look to God for sustenance in this life, it is just now.

Personally, we have less confidence in financial plans and legislative enactments than we have in putting God back in our lives. We must go home, ragged and hungry. We must straighten out our theology, which has become so perverted with Modernism. We must get back to the family religion which did so much for our fathers. We must quit the glittering "social theories" and get so close to God that He will frame our social practices. We must cease paying so much deference to wealth and position and ecclesiastical eminence. We must become single-minded, humble Christians. Bread will then come. Some of us have been made very anxious. Great corporations are managed by men whom we do not know. We may lose our jobs or lose our dividends by their actions, which may or may not be wise and honest, and we have no more part in them than a fly on the great drive-wheel of the engine. But God rules. Make no mistake about that. When we go to Him in humility and get correct theological views and put in practice all we know of Christ and cease trying to "keep up with the Joneses," we will find

bread on the table at meal-time. Not always cake, but bread, which is the staff of life.—*The Presbyterian.*

ONE GOOD THING ANYWAY

The fact that the report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry has compelled the middle-of-the-roaders and the peace-at-any-price men to break their silence, reveals the fact that what is called Modernism in our churches has now reached such a point of development that those who adhere to the standards of historic Christianity, can no longer pretend to ignore its presence or the fact that it is "another gospel which is not another."

Therefore, for this reason, evangelical Christians in all our churches can thank the members of this commission for their report. They have scattered the fog; torn off from the face of Modernism its mask and its disguise, so that he who runs may now know, that there is an irreconcilable difference between the Christianity of the

Moody Bible Institute Monthly

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Scriptures, of the apostles, and of the ages, and that vague and inchoate collection of human thoughts and fancies which has been masquerading as a new and higher interpretation of Christianity. "Choose ye this day whom ye will serve!"—*Western Recorder*.

PROHIBITION DESTROYING BUSINESS!

There is one thing which throws a shadow over the future. Prohibition has undoubtedly been destroying business. When prohibition went into effect in Kansas many years ago a great many people had to go to Kansas City for their liquor. This city became the oasis for the thirsty from that great state. The crowds were so great that the railroads had to put on special trains to take them home, and their condition was often such that many people refused to ride with them. They also stayed too late for regular trains. The result was that the railroads put on a fleet of trains leaving for the arid deserts of Kansas at from one to three A. M. When national prohibition went into effect the sale even in dripping Kansas City so declined that these trains had to be shortened, and finally one by one were taken off because the number of passengers did not justify running the train. Finally one small motor car was large enough to return these imbibers to the arid district. And now the International News Service of Kansas City announces that motor car number 169, the last survivor of the fleet of trains, which in the good old days departed from Kansas City in early morning hours, has been taken off because there were not enough of drunks to justify the road in running it. There is only one bright outlook for the railroads. Kansas may remain dry, in which case the fleet will have to be restored. The whole condition is discouraging. It is just too bad that the beautiful harmony of pre-election days has been so sadly wrecked.—*The United Presbyterian*.

POVERTY OF POCKETBOOK OR FAITH?

The "murmurings" of the children of Israel in the wilderness were not due so much to the hardships they had to meet, as to the weakness of their faith in God. There were other times when faith was stronger, and no murmurings were heard in the face of hardships equally great. It is so with men everywhere. A weak faith magnifies the difficulties; a strong faith remembers that God is able to overcome them. A weak faith begins to question God and to complain of His lack of love and care in the testing times of life; a strong faith asks only for sufficient courage and strength to press on. Our "testing times" are not an evidence that God has forgotten us, but rather that He has some greater use for us further on.—*Christian Observer*.

CHURCH GAINS MORE WEALTH THAN MEMBERS

Gains in wealth rather than membership have characterized the religious agencies of the United States in the last two decades, according to the findings of President

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Hoover's research committee on recent social trends, of which Prof. William F. Ogburn of the University of Chicago was the director.

The proportion of students who hold that the creation of the world occurred in the manner and time recorded in the book of Genesis is only one-ninth as great as the proportion among the ministers. The decline of strict orthodoxy has been accompanied by an emphasis upon the broader interpretations of the gospel.

Today, as a generation ago, the church rolls contain the names of five women to every four men. "Obviously," said the report, "the churches appeal especially to women."

The report does not confirm the common belief that country people belong to church in relatively greater numbers than city folk. As a matter of fact, the proportion of people who belong to church is higher in the cities than in rural areas. This is due somewhat because of the difference in opportunity arising from the fact that many sparsely settled areas have few churches.—*Chicago Daily News*.

good substitute for old-fashioned pastoral calling. We know many pastors who refuse to do it. In every case we have known, except for a few outstanding preachers, which most preachers are not, the result has been a decline in every feature of a live church. During the first five years a pastor must call much on the congregation committed to him. As years go on he may safely let up a bit, but never stop. A man who served one church more than forty years said that after thirty years he did less calling, but he noticed a slow decline in every part of church life, though he preached better than ever. We have had the privilege of knowing and observing three young pastors recently. We were surprised and delighted to find that each put persistent calling as a chief duty. They are succeeding grandly. In spite of all wiseacres may say, no committee or community work will do so much to bring the kingdom of God to pass as steady calling upon the families of the parish and those with no church home.—*The Presbyterian*.

The answer is: When it does not teach the Bible, or when it is not a school.

Strange as it may seem, some of our schools which call themselves Bible Schools teach lessons which are not from the Bible; or, if they do teach a so-called Bible lesson, it is not true to the message in the Book of books. Therefore, they are not Bible Schools. It behooves parents, ministers, superintendents, teachers and pupils to make sure that the quarterlies and other literature distributed in the school are true to the Bible. The time given to the study of God's Word is all too brief, at best; but when this precious time is devoted to non-biblical lessons or anti-biblical lessons, the school is certainly not a Bible School.

Equally strange is the effort to call some groups of classes Bible Schools when the pupils and teachers are not supplied with study materials. The very word "school" implies study. To study, of course, the teacher and pupil must have source materials. A boy or girl or man or woman who attends a class cannot be called a scholar, or student, or pupil, if he does not have a lesson to study, and is not supplied with a textbook (quarterly) from which to study.

A determined effort is being made to keep the Bible in our Bible Schools. Let us be equally determined to emphasize the educational ideals of our schools, and to supply teachers and pupils with adequate true-to-the-Bible study materials.—*The Lookout*.

A RIDDLE

FROM HOUSE TO HOUSE When is a Bible School not a Bible School?
Our readers know we believe there is no

OUR APRIL ISSUE

Good Friday and Easter Number

Will be filled with rich food for the soul and contain among other features answers to four great questions:

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MODERNISM NOT CHRISTIANITY

There are modernists who are Christians, but Modernism is not Christianity. Children of God have often been deceived by false teachings; when thus deceived they may accept some of the positions of Modernism, and doubt or deny some fundamental doctrines of Scripture while still believing in the Lord Jesus Christ as their personal Saviour. But Modernism as a system is antichristian, and the eternal cleavage between Modernism and Fundamentalism is clearly seen, not only by true Christians but also by consistent modernists. A statement to this effect which appeared some eight years ago in *The Christian Century*, an outstanding journal of Modernism, should be kept in mind. It has been republished many times since its first appearance, and ought to be published again and again "lest we forget." Here it is, in part: "Christianity, according to Fundamentalism, is one religion. Christianity, according to Modernism, is another religion. . . . There is a clash here as profound and as grim as between Christianity and Confucianism. Amiable words cannot hide the differences. 'Blest be the tie' may be sung till Doomsday, but it cannot bind these worlds together. The God of the fundamentalist is one God; the God of the modernist is another. The Christ of the fundamentalist is one Christ; the Christ of the modernist is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another." These words are true with a sinister, deadly meaning of which their writer was unconscious. If all Christians discerned as clearly the irreconcilable issue between Fundamentalism and Modernism there would be a speedy ending of the present attempted fellowship between light and darkness.—*Sunday School Times*.

MARKING TIME

In military tactics "marking time" is analogous to marching. The feet are lifted and lowered alternately, just as if the men were walking. Seen from a distance a file of soldiers marking time might be supposed to be marching. But there is an essential difference. Marching means going forward. In marking time the feet are set down again in the exact place from which they were lifted. There is motion, but no progress. Some churches are simply marking time. They are not inactive. On the contrary, they are hives of apparent activity. There is "something doing" in them most of the time. There is an abundance of machinery. Numerous wheels are turning busily. The program of service includes the very latest theories and methods of operation. Only, they do not get anywhere. After ten years, or twenty, they are grappling their problems no whit more intelligently and solving them no whit more satisfactorily. Routine has become a rut in which they run the same narrow and circumscribed round of service and work. One of the temptations of the present day is doubtless a tendency to be satisfied with surface appearances. We need to remember that the test of the mill is not the sight or sound of the whirling wheels, but the grist that it turns out. The test of the Church is not motion, but getting somewhere.—*The Watchman Examiner*.

CHURCH AND MOVIE

In a recent broadcast Lowell Thomas quoted figures from a motion picture publication. They had to do with the attendance at movies in Germany and this country for the calendar year 1932. In Germany the attendance averaged five times per year for each one of the population. In the United States, on the average, each man, woman and child attended a motion picture twenty-five times during the year. These figures are probably taken from the records of the paid admissions furnished by the various motion picture houses. Considering the aged, infirm, infants and the number of people who attend rarely or not at all, the average among a considerable element of the population would run higher than twenty-five times per year. There is food for thought in these statistics.

The suggestion of the contrast in attendance between the church and the movies at once arises. It would be on the side of conservatism to say that if the average church attendance among members amounted to twenty-five times per year for each, the capacity of our churches would be taxed to the limit. That church attendance has suffered a decline in recent years is a stubborn and unpleasant fact. Today every person who goes to church does it in the face of numerous opportunities for entertainment and diversion. That the desire for entertainment is strong in human nature is shown both by the patronage of everything of this kind and the high salaries paid entertainers. Most people would rather be entertained than instructed. They prefer entertainment to being faced with their moral obligations, to being charged with their sins, or to the severe concentration of mind and spirit demanded of those who would effectually engage in the worship of God.—*The United Presbyterian*.

The Seven Blunders Of The World

We have all heard of the seven wonders of the ancient world, and also the seven wonders of the modern world. But what are the seven blunders of the world? Webster defines a blunder as "a stupid mistake." These seven blunders will give one LOTS to think about. This is one of the

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The Gospel has many imitations, and the devil no doubt laughs in his sleeve at many of them—if he has any sleeve to laugh in. But the real Gospel is still the wonder of all time. You will enjoy this ringing message.

The Cost Mark of Salvation

This material world does not give something for nothing. Everything has a cost mark and price tag, from a button to a battleship. Salvation is free, but it is not cheap. Rich in suggestion and illustration.

The Truth About Future Punishment

Sincerity can be deceptive. The Hindoo measuring his length in the dust to the temples of the gods is sincere, but deluded. Some people sincerely believe there is no future punishment. Be sure to read this.

Prayer—A Force Or A Farce

Jesus had often watched the Pharisees in long robes making long prayers with long faces, and denounced these as a pious farce. But real prayer is the "night key" to heaven.

The Greatest Promise In The Bible

Plutarch tells of a man who busied himself trying to make a dead body stand up straight. He finally gave it up as a bad job saying, "There is something lacking inside." The thing a dead man needs most is life, and this promise gives it.

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What You Don't Know

Is popularly supposed not to hurt you. "Where ignorance is bliss, 'tis folly to be wise." But when is ignorance really bliss? And when is wisdom folly? If time is short, read this one first.

The World's Most Famous Mountain

And the world's most famous lake are within twenty miles of each other. These two most important points on the earth's surface carry a telling message for us in a remarkable chapter on current events written 500 years before Christ, by Zechariah.

The Way to Heaven

We have all seen or played the game of pinning the tail on the donkey. Salvation to many is a slipshod game of pinning one's faith to anything but the Cross. A ringing Gospel message.

From Rags to Riches

When a man's soul is at stake, the Gospel of the shed Blood of Jesus Christ is his only hope. Any other message is a farce and a waste of time. Here is a sermon to make the angels happy and give the devil a nervous breakdown.

Cross-Eyed Christians

If the prophet Amos came to this modern world he would have something pointed to say on our lack of faith and zeal and some other things. Don't fail to read this.

When Jesus Said "Amen"

In these trying days facts are essential. You can get facts by asking the right person—if you can find the right person. The Lord Jesus Christ is the right Person, and He gives us the facts.

The Romance of Rubbish

The world today is paying dividends on what was formerly thrown away. But ever since the thief on the cross stepped into the crystal walls of paradise, the Gospel has been reclaiming lost men and making them fit companions for the angels of God in heaven. This message is alone worth the price of the book.

Truth Illuminated

William Norton

WHAT SPURGEON THOUGHT OF THE BIBLE

The Bible is a vein of pure gold, unalloyed by quartz, or any earthly substance. It is a star without a speck; a sun without a blot; a light without darkness; a moon without its paleness; a glory without a dimness. O Bible! it cannot be said of any other book that it is perfect and pure, but of thee we can declare all wisdom is gathered up in thee, without a particle of folly. This is the judge that ends the strife, where wit and reason fail. This is the book untainted by any error, but is pure, unalloyed, perfect truth.

SAYING "IF" TO GOD

"I remember my most easily besetting sin, the one in which I longest lived. How many times I prayed, 'Lord, if You will help me, I will be free'; and I never was freed. At last He spoke to me in this fashion, 'Why do you say "if" to Me? Do you not know that I wish you to live a holy life?' And I said, 'Yes, Lord.' 'Do you believe that any temptation ever overtakes you for which I have not provided a way of escape?' 'No, Lord.' He said, 'Why, then, do you say "if" to Me?' I said, 'I will not say "if." I promise not to commit that sin again.' That was nearly fifty years ago and by the grace of God I kept my word, but I am sure that if I had kept on saying 'if' to God, I should never have been victor."—*Life of Charles Albert Blanchard.*

"COME OUT, MR. GOLD"

A native preacher in the Indian Territory years ago, making an appeal for missions to a congregation in which there were several well-to-do people, with something more than copper and silver in their pockets, used these words:

"There is a gentleman who, I suppose, is now in this house. He is a very fine gentleman, but a very modest one. He does not like to show himself at a missionary meeting. I don't know how long it is since I have seen him, he comes out so little. I am very much afraid he sleeps much of the time when he ought to be out doing good. His name is Gold.

"Mr. Gold, are you here today, or are you sleeping in your iron chest? Come out, Mr. Gold; come out and help us to do this great work. Come out and help us preach the gospel to every creature.

"Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest! Look at your white brother, Mr. Silver; he does a great deal of good while you are sleeping. Look, too, at your little brown brother, Mr. Copper; he is everywhere. Your poor little brown brother is running about doing all that he can to help us. Come out, Mr. Gold; come out of your iron chest!"—Selected.

SOUL-HARDENING

We are told that the shell mollusc hardens when exposed to a rougher sea. *Yes, beloved, and the Christian soul hardens when exposed to the rough action and reaction of these secular and material forces round about us.* The nerves, the powers, and senses of the soul are injured; and I tell you that no other injury you can sustain, no damage of business, no damage of reputation, can compare with damage of soul.—Charles Inwood.

"THE EXPULSIVE POWER OF A NEW AFFECTION"

That classic phrase was the title of a famous sermon by Dr. Chalmers. The idea came to him when traveling on an old-fashioned stage coach. He was sitting on the box seat when the driver, by his side, lashed the leading horse of the team. "Why did you whip him?" asked the doctor. "Because round this corner," was the reply, "is a white stone, which he always shies at, so I have given him something to think about, till he gets past it."

The world puts many white dazzling stones on the road of life. If we are to get past them safely, we must have something to think about. "It is the idle heart of which Satan makes a workshop." In the hour of ease, souls get diseased. *But the active Christian is not attracted by the appeal of the world. His affections are elsewhere. Here truly is the secret of victory.*—F. P. Wood, in *Temptation.*

LESSONS FROM LIVINGSTONE

There is David Livingstone, converted at twenty, thirty-two years a missionary in Africa, sleeping in Westminster Abbey amid the great of the English people.

When I think of that man, decorated by the geographical and scientific societies, honored by courts and parliaments, offered the freedom of cities, and yet sleeping on the coarse, damp grass, eating bird seed and roots and African maize, forty times scorched with fever, his arm torn by the teeth of a lion—he stands before me transfigured like one of the tall angels whom Isaiah saw next the throne of God.

There are three scenes in his life that are most prominent. One was when he turned away from his dear Mary's grave to find a balm for his broken heart in trying to redeem Africa. The second was when he thought he was going to be called home and his great heart protested. He said, "If I am to go on the shelf, let that shelf be Africa." And the third was when Stanley found him and tried to induce him to return; and, although he was weak, he would but send messages back home and labor on for a little while and die on his knees in the attitude of prayer.

David Livingstone gives us the lesson of an incarnated conscience, a life swayed by the Spirit.—Bishop Galloway.

THE "WHY" OF THE OFFERTORY

A church organist, on being asked why he played while the collection was being taken, replied, "To soothe the feelings of the people." There is reason to believe that there are many men and women who give something to the church and to other good causes but who do not get much pleasure out of it. What a pity it is! *The more generously we give, the more we shall enjoy it.*—Westminster Teacher.

TRIBULATION GIVES STRENGTH

Whatever it may reveal, the tendency of tribulation is to form strength of character. The tried man is the strong man, not the untried man. Thomas Guthrie after he left Edinburgh pursued scientific studies at the Sorbonne, in France. In the chemistry lecture one day, the professor, lecturing on iron, produced a Damascus blade. "To put it to the trial, he placed the sword in the hands of a very powerful man, his assistant, desiring him to strike it with all his might against a bar of iron. With the arm of a giant the assistant sent the blade flashing around his head, and then down on the iron block, into which, instead of being shivered like glass, it embedded itself, quivering, but uninjured." The lecturer stated that he believed these swords owed their remarkable temper to the fact that the iron of which they were made was smelted by the charcoal of a thorn bush that grew in the desert.

The life that has had thorns in it, that has had its blade tempered with the ashes of the thorns, the trial, the adversity, the temptation, is the strong, the flashing, the penetrating, the conquering blade.—Clarence E. Macartney, in *Sermons from Life.*

"AND HE BROUGHT HIM TO JESUS"

Dr. John Timothy Stone, who was pastor for so long of the Fourth Presbyterian Church, Chicago, tells how, in his boyhood, he won his chum to Jesus Christ. "We were trading stamps together in the little hall bedroom which I occupied in my father's home. In the Albany Y. M. C. A. rooms a few of us boys had listened to older ones talk of the blessing of personal work, and had resolved we would try to win some of our boy friends to Christ.

"How well I remember that night. My sisters and some of our friends were having a good time downstairs, and once or twice called for us to come down. We kept on trading stamps until, at last, I plucked up enough courage to say to my friend, 'Jim, why don't you become a Christian?' If I had hurled his stamp album out of the window he would not have been more surprised. I know my voice trembled and that what I said did not amount to anything. The verses which I quoted were not, in my embarrassment, exactly right, but he saw my heart, and God honored the effort, and there in that little room two of us boys in knee trousers asked the Lord Jesus to help us to live right, and he gave his heart to Christ. Later he became an honored worker in one of the city churches."—Arthur W. Brown, in *Western Recorder.* "He that winneth souls is wise" (Prov. 11:30).

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

STATE OF SAUL

A. W. S., Arpin, Wis.

Questions: Was King Saul ever saved? If not, why was he able to prophesy? Was he eternally lost?

Answer: Whether saved or lost is a matter we must leave with God. Ability to prophesy, in the sense used, is not proof that he was saved (Matt. 7:15-20); and although judged for his sins, this is not proof that he was eternally lost.

PRESENT TRIBULATION

A. H. M., Randolph, Miss.

Question: What is your interpretation of the latter part of John 16:33?

Answer: An evident contrast is intended between being "in Christ" and "in the world." In Him "peace," but in the world "tribulation." This latter fact was confirmed by Paul in his second letter to young Timothy: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (3:12). Union with Christ does not free us from persecution but may be the occasion for it. Identification with Him draws the same fire from His enemies, and the Father's (John 15:18-23). But we have for our present reward Christ's peace, and we also have victory through Him.

DEGREES OF PUNISHMENT

H. B. P., Boston, Mass.

Question: Will there be degrees of punishment for the lost?

Answer: Several passages come to mind which sometimes have been used to affirm this belief: (1) *Romans 2:5-11*. We learn from this passage that in the day of wrath every man will be judged "according to his works." This implies degrees of penalties. (2) *Luke 12:45-48*. This passage also deals with the period when our Lord returns to the earth to execute judgment. At that time the wicked servants are to be judged. Some will be beaten with few stripes, others with many. These judgments are earthly, and probably have special reference to Israel though need not be so restricted. In the judgment of the living nations (Matt. 25) the punishment extends on into eternity (v. 46). (3) *Revelation 20:12, 13*. The judgment here described follows the Millennium. It deals with the wicked dead. While we may have no clear statements about degrees of eternal punishment for the lost, this would appear to be just, since there are degrees of guilt. That is, although all the lost experience suffering, it may not be to the same degree.

REPENTANCE

J. B., St. Louis, Mo.

Question: What is the meaning of the word "repent"?

Answer: It means more than mere sorrow for sin. Literally it signifies "change of mind." In particular it means for the sinner a complete turning away from his sins and facing godward—a forsaking of sin and a choosing of Christ, the Redeemer from sin; or in the case of the backslider, as Peter, repentance is deep sorrow for sin, confession of it, and returning to Christ and His service.

VERSION CONFUSION

G. H. H., Cazenovia, N. Y.

Question: We have so many versions of the Bible that it almost staggers my mind. Can you give me any reassurance?

Answer: A comparison of the many versions is indeed often confusing. Sometimes the original text is uncertain or not properly understood. Sometimes the translators do not agree as to the most accurate translation, or have been governed by their own preferences or prejudices. For these reasons the official versions, which are the result of the work of a number of specially selected men, is to be preferred to any of the irresponsible individual versions. But although a study of the different versions of the Bible is sometimes confusing to the mind, this fact need not disturb our faith, because these differences do not change a single vital doctrine of Christianity.

ROSARY, SCAPULARY, PURGATORY

H. R. T., Lancaster, Pa.

Questions: (1) What is the origin and reason for the use of the rosary in the Roman Catholic Church? (2) What is the origin and meaning of the scapulary and of purgatory in this same church? (3) What is purgatory?

Answers: (1) The rosary is a string of beads used in prayer. Each bead is thought to represent and call to mind a certain prayer. The same custom is practiced in some pagan religions, which is probably the origin of the custom. (2) The scapulary (from the Latin *scapula*, "shoulder blade") is a covering for the shoulders. It is described as a "string with a picture of the Virgin or a cross worn across the shoulder by several orders of the Roman Church and guaranteeing its wearer (according to Pope John XXI, 1276-77) that his soul would be delivered from purgatory on the first Saturday after death." It may not have the same significance now. We do not know. (3) Purgatory is the place in the intermediate state where members of the Roman and Greek Catholic Churches are purified by fires and pains

from their venial sins, and are thus fitted for heaven. It differs from hell only in the fact that the sufferings are remedial and temporary. Such a doctrine is derogatory to the completeness of the atoning work of Christ. Purgatory in some form is also the belief of other leading false religious systems of the world. Hence we are warranted in looking to them for the origin of this belief in the Roman Church. Indeed it can be shown that Romanism is largely paganized Christianity.

CONSCIOUS TORMENT

G. G. C., Middletown, Ohio

Question: I have come across the phrase "conscious eternal torment," but I cannot find anything in the Bible about "conscious torment." Is it there, or is it merely an inference or implication?

Answer: How could torment be torment if the sufferer were unconscious of it? If you remove consciousness do you not remit the suffering? The experience and testimony of the rich man in hell seems to settle this matter (Luke 16:19-24).

SEPARATION FROM THE WORLD

M. Z., Smithville, Ohio

Question: Is it true that "the renunciation of every wicked thing will lead very directly to separation from every wicked person"?

Answer: There is a separation from the world which every Christian should practice (II Cor. 6:14-17). There also is a contact with the world which no Christian should sever (John 17:18). "In the world, but not of it," is the true Christian status. Mingling with the world in love in order to serve men, yet loving not the world lest we partake of its evil.

PREACHING DURING THE GREAT TRIBULATION

W. K., Hollendale, Minn.

Question: If every true believer and also the Holy Spirit are taken out of the world at the time of the Rapture (II Thess. 2:7), who is going to preach the gospel to the heathen nations?

Answer: The question is based upon the supposition that the power restraining the full development of lawlessness is the Church. It is thought that the Holy Spirit who indwells the Church will leave the world at the time of the Rapture. That the gospel will be proclaimed afterwards seems to be rightly inferred from the fact of the innumerable company which comes out of the Great Tribulation (Rev. 7:9-14). But to assume that the Holy Spirit will leave the earth entirely and forever when the Church is removed seems hardly warrantable. According to Joel 2:27-32 the Holy Spirit will be poured out "upon all flesh." The setting of Joel's prophecy shows that its complete fulfillment will follow the Rapture. It has been thought by some that the existence of the Tribulation saints may be due in large measure to the testimony of the sealed 144,000 of Israel (Rev. 7:1-8). We must remember, too, that the Holy Spirit was at work in the world before the Church came into existence and is able to continue His work



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after the Church has been removed (1 Thess. 4:16-18). At the present time the gracious operations of the Holy Spirit are largely restricted to the proclamation of the gospel by the Church, and only a few have been saved. It would seem therefore that a more universal proclamation will be made immediately preceding the end of the age. The outpouring of the Holy Spirit upon the Day of Pentecost was an earnest of the universal outpouring in the future.

THE UNPARDONABLE SIN

E. M. F., Abbotsford, Wis.

Questions: (1) What is the unpardonable sin? (2) Is it committed by believers or by unbelievers? (3) Is it a single act or a state of mind and heart?

Answers: (1) So far as we are concerned who live in the present dispensation it is the sin of definite and persistent rejection of the testimony of the Holy Spirit to Jesus Christ. (2) Not committed by Christians, but by the unsaved. (3) A definite act might be of such a nature as to be this sin; but if so, would it not be followed by a persistent rebellious state of mind?

THE OUTER DARKNESS

L. R., Elgin, Ill.

Question: Is it true that if sin be found in the life of a born-again person he will be cast into "the outer darkness" (Matt. 25:30)?

Answer: This passage occurs in Christ's pronouncement of doom upon the unprofitable servant who had hidden, in-

stead of used, the talent given to him. The return of Christ will be a period of reward or of punishment for those still left upon the earth. The Church is not in view here but the kingdom of heaven, which was established while Christ was here, and will continue after the Church has been removed. The unprofitable servant will be cast into "the outer darkness." We find the same expression in Matthew 22:13. The expression symbolizes and portrays not only loss of reward but also describes a state of remorse and despair.

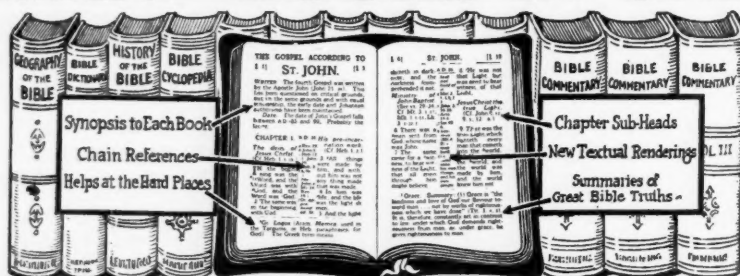
FATE OF INFANTS

R. M. C., Trinidad, Colo.

Question: Are all children saved who die before they reach the age of personal accountability? Please explain and give scripture proof.

Answer: Since all children inherit a sinful nature they are lost and need salvation, for by nature we all are "children of wrath" (Eph. 2:3). There is no salvation for them except through the grace of Christ, and if they are not old enough to exercise an intelligent faith in Christ they are saved by grace alone. The words of Christ apply here: "It is not the will of your Father who is in heaven, that one of these little ones should perish" (Matt. 18:14). God's love for the world includes infants. Christ died for them as well as for their parents. "Without personal act of theirs they inherited corruption from Adam, so without personal act of theirs salvation is provided for them in Christ."

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SPIRIT, SOUL AND BODY

G. P. S., Stwea City, Iowa.

Questions: (1) Does the Bible teach that man is composed of spirit, soul, and body? (2) If so, what are the distinctions between them?

Answers: (1) All three terms are applied to the Christian in I Thessalonians 5:23, but not all expositors are agreed that spirit and soul are distinct entities. (2) Although spirit and soul sometimes seem to be interchangeable, the following distinctions are made: (a) "The spirit is that part of man with which he is conscious of God and of spirit beings, evil or good." (b) "The soul is the seat of self-consciousness" and includes "the mental and emotional activities." (c) "The body is the realm of sense-consciousness, whereby one is conscious of things around him." According to these distinctions man was made a self-conscious being controlled by his human spirit. But his self-consciousness was controlled by his God-consciousness. When man fell his human spirit lost its position of dominance, which was supplanted by the reign of his self-consciousness. Made God-dependent, man became self-dependent. The new birth is the restoration of his spirit to its original place of supremacy, not all at once but progressively, according to the development of the new life from above which has been implanted by the Holy Spirit and has renewed the spirit of the man. (See *Spiritual Equipment for the Last Days*, by Charles H. Usher.)

Moody Bible Institute Monthly

International Uniform Sunday School Lessons

P. B. Fitzwater

March 12

Jesus Ministering to the Multitude Mark 6:30-44

Golden Text:—Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matthew 20:28.

I. The Apostles Making Report to Jesus (v. 30).

They had just returned from a most strenuous campaign of preaching and healing. Their ministry had occasioned a great stir. This was accentuated by the continued ministry of Jesus. They reported to Jesus what they had taught and what they had wrought.

II. Jesus Alone with the Apostles (vv. 31, 32).

The combined ministries of Jesus and the apostles occasioned such a commotion with the people coming and going, that there was no opportunity for resting or eating. In this time of stress and strain Jesus invited the disciples to retire from the crowd and rest. In order to do this they departed privately by ship to a desert place. Periods of withdrawal from the crowds in fellowship with the Lord are frequently desirable and necessary. To assume that because we are engaged in the Lord's work and the need of the hour is so urgent, times of rest are not necessary, is a grave mistake. The benefits of such retreats are—

1. Physical Recuperation.

We have this treasure in earthen vessels. It is absolutely imperative that there be periodical retirement for physical recuperation.

2. Spiritual Refreshment.

Even those who are engaged in witnessing for Christ need constant renewal of their spirits by personal contact with the Lord.

3. Christ-centered Revival.

We need to get our eyes off of self whether a failure or a success and fix them upon Jesus Christ.

III. Jesus Teaching the Ignorant Multitude (vv. 33, 34).

1. Thronged by the People (v. 33).

The wonderful words and works of the Lord and the disciples brought the multitudes to them. To escape the throng they took departure to a desert place (v. 32). Seeing the Lord and His disciples leaving, the people from the surrounding cities anticipated their landing place, so that upon the arrival of the ship they were already there.

2. Jesus Moved with Compassion (v. 34).

Instead of becoming irritated by the intrusion of the crowd, His heart was moved with pity. His personal interests were forgotten as the needs of the shepherdless sheep pressed upon His notice. Therefore,

he began to teach them many things. Jesus is still the compassionate Saviour, touched with the feelings of our infirmities.

IV. Jesus Feeding the Hungry Multitude (vv. 35-44).

1. Conference with the Disciples (vv. 35-38).

a. The disciples requested that the multitude be sent to the surrounding villages to buy bread (v. 36).

According to Matthew Jesus made the proposition that the multitude be fed (Matt. 14:16).

b. Jesus commanded them to feed the multitude (v. 37).

c. The disciples' perplexity (v. 37).

They began to calculate the amount of provision required. They asked the Lord as to whether they should go and buy two hundred pennyworth of bread. Their perplexity was due to the fact that they were depending upon their own resources instead of Christ. To come face to face with the humanly impossible has a threefold benefit:

(1) It makes us realize our dependence upon Christ.

(2) It drives us to Him for help.

(3) It leads us to give Him the glory for the results.

Though our ability to teach, preach, or to give be meager, when coupled with the Lord's ability, it is equal to any demand which may be made.

2. Jesus' Method in Feeding the Multitude (vv. 39-44).

a. The Lord's part.

This was to give instruction as to the method of procedure and to create the provision. Though they had but five loaves and two fishes, He so increased them that the need of the hungry multitude was met.

b. The disciples' part.

They were to have the people to sit down in companies so as to facilitate distribution. They then took that which the Master had blessed, and distributed it to the people. The disciples' responsibility was not for the creation of the provision, but for its distribution to the people.

c. The people's part.

Their part was not to create, nor to distribute, but to sit down and partake of the provision. Even after the bread had been blessed by the Lord and distributed by the disciples, they would have famished with hunger had they not partaken of the food. Unless the people receive Jesus Christ and the salvation which He has provided, they shall eternally starve. The Lord has done His part. The disciples are under solemn obligation to do their part, and the final responsibility rests upon the people.

March 19

The Effects of Alcoholic Drinks

Proverbs 23:29-32; Isaiah 28:1-4;
Daniel 5:1-4

Golden Text:—At the last it biteth like a serpent, and stingeth like an adder.—Proverbs 23:32.

I. The Effect of Alcohol upon the Individual (Prov. 23:29-32).

1. Woes of Those Who Indulge in Wine (vv. 29, 30).

No more graphic description of the evils of the wine bibber has ever been given. It portrays in the most impressive manner the miseries that are attached to the drunkard's life. There are six of them.

a. Intense pain.

In their distress they cried out. Many indeed are the pains which men suffer because of strong drink.

b. Bitter remorse.

Many are the expressions of bitter regret which come daily from the lips of the drunkard. Sometimes it is sorrow, disgrace, loss of manhood and self-respect. Sometimes it is the sorrow of poverty.

c. Strife and quarreling.

The drunken man is always ready for a fight. He takes offense as well as gives it.

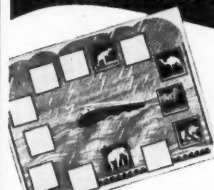
d. Constant complaining.

The wine bibber complains of everything, ill luck, broken fortune, ruined health, loss of friends and even of God.

e. Wounds without a cause.

He has many wounds which might have been avoided, from fights in which a sober man would not have been engaged, and from accidents which result from intoxication.

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f. Redness of eyes.

This refers to the blood-shot eyes of the tippler. All of these woes come upon those who tarry long at wine (v. 30).

2. The Drunkard's Bitter End (vv. 32-35).

a. Acute miseries (v. 32).

"It biteth like a serpent, and stingeth like an adder." Strong drink, like the poison of the serpent, permeates the whole being and ends in bitter sufferings and death.

b. Perversion of the moral senses (v. 33).

This excitement causes the eyes to behold strange things. This denotes the fantastic images which are produced on the brain of the drunkard. Not only do the eyes behold strange things, but the heart utters perverse things. His utterances conform to his moral condition.

c. He is insensible to danger.

The drunkard's brain reels to and fro and in this condition he is foolhardy in his acts.

d. He is insensible to feeling (v. 35).

The drunkard is utterly ignorant of what happens to him while under the influence of strong drink. He has many bruises and wounds for which he cannot account.

e. He is in abject bondage (v. 35).

In addition to all his sufferings and sorrows, is a bond slave to the ways of sin.

f. Hell at last, for no drunkard shall enter the kingdom of heaven (I Cor. 6:10).

3. The Attitude Enjoined (v. 31).

It is, "Look not at it." Keep out of the way of temptation. Total abstinence is the only safe attitude toward strong drink.

II. Effect of Alcohol upon the Nation (Isa. 28:1-4).

Just as indulgence in intoxicating drinks brings ruin to the individual, so it destroys the nation. God pronounced judgment upon Israel because of the sin of drunkenness (v. 1). Samaria was the capital city, therefore, it stands for the nation. Drunkenness seems to have been a national sin at this time (Isa. 5:11, 12; 7-5; Amos 2:6, 8, 12; 4:1; 6:6). Samaria's position was an enviable one—the whole nation was proud of her. The crown of pride whose beauty had been so marked was now fading through the blighting effects of drunkenness. Just as ruin came upon Israel, so will God visit judgment upon America for its drunkenness. The instrument by which the punishment of Israel was effected was the Assyrian (v. 2). The imagery of this verse shows that destruction was sudden, swift and irresistible.

III. The Effect of Alcohol upon National Rulers (Dan. 5:1-4).

Belshazzar's impious feast is an outstanding example of the effect of alcohol upon rulers. Note—

1. The Attendants at the Feast (vv. 1, 2).

There were present Belshazzar the king, his wife and concubines, and a thousand of his lords.

2. Their Behavior (vv. 3, 4).

a. They drank wine.

b. They committed sacrilege.

In their drunken revelry they drank wine out of sacred vessels which had been taken out of the Temple, the house of God at Jerusalem. Men under the influence of intoxicating liquors lose all regard for sacred things.

c. They worshiped idols.

They prayed to gods of gold and silver, of brass, of iron, wood and stone. They not only were guilty of sacrilege, but they challenged the rule of the living God. With the repeal of the Eighteenth Amendment will come not only national disgrace but the loss of that high standard which has as a rule characterized American rulership from the President to the humblest civil officer. One shrinks from the contemplation of what awaits our nation in its determination to legalize the intoxicating cup.

March 26

Review: Jesus Our Example in Service

Golden Text:—How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the

devil; for God was with him.—Acts 10:38.

The method of review must always be determined by the genius of the teacher, the grade of the class, and the aptitude of the pupils. Three methods for the Senior, Young People's and Adult classes are suggested, the second and third of which are adaptations of the method suggested by the Lutheran lesson commentary.

I. The Summary Method.

In the use of this method the principal facts of each lesson will be brought out with the leading teachings. Assignments should be made a week in advance.

II. The Recapitulation Method.

The key note of the first six chapters of Mark from which the lessons of the quarter have been taken.

Chapter 1: Jesus as the Gospel Preacher.

His preparation was in the wilderness alone with God. It was in Galilee that He called His first disciples and began to preach. While the synagogue was the best place, naturally when the leaders became hostile, the desert, the mountain, and even a fishing boat were His pulpit.

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Chapter 2: Jesus as the Teacher.

He gave them a new conception of the forgiveness of sins, fasting, and the Sabbath.

Chapter 3: Jesus as the Messiah.

He chose twelve as His ambassadors, being somewhat analogous to the twelve tribes in the old dispensation.

Chapter 4: Jesus as the Interpreter of the Kingdom of God.

Three outstanding parables reveal its characteristics.

Chapter 5: Jesus as the Great Physician.

The healing of the demoniac, the woman with the issue of blood, restoring to life of the daughter of Jairus are outstanding examples.

Chapter 6: Jesus as the Great Provider.

An outstanding example of His ability to provide for the disciples is seen in the feeding of the five thousand.

III. The Topical Method.

This method embraces the grouping of the quarter's lessons under significant headings.

1. Some Helpers of Jesus (Lessons 1 and 6).

The helpers indicated are John the Baptist, who is the first recorded helper, and the twelve apostles. It is strikingly significant that though Jesus possessed all power He chose to place into the hands of ordinary men the continuance of His work. He is able to use all types of men with their varied gifts and temperaments as shown in the twelve.

2. Some Works of Jesus (Lessons 2, 3, and 4).

He met and overcame the Devil in the wilderness. He cast out demons. He healed the sick and He forgave sins.

3. Some Teachings of Jesus (Lessons 5, 7, and 8).

Because the traditions of the Jews had obscured the law, He taught the higher meaning of the law, especially as it pertained to the Sabbath. By means of parables, He took the common things of life and clothed them with vital and profound teachings.

4. The Power of Jesus (Lessons 9, 10 and 11).

This power was exhibited over the forces of nature, demons, physical ailments and even death itself.

5. The Enemies of Jesus (Lesson 12).

The Devil is the supreme enemy of Jesus. Anything that hinders the progress of the gospel may be considered as an enemy. In this light He has many enemies, among which may be mentioned alcohol and narcotics. The drinking of intoxicating liquors and smoking of cigarettes, etc., dulls man's moral and spiritual natures and incapacitates him for the highest and most efficient service.

April 2

Jesus Ministering to Jews and Gentiles (World's Friendship Lesson)

Mark 7:1-37

Golden Text:—And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall be one fold, and one shepherd.—John 10:16.

I. Jesus Dealing with the Pharisees and Scribes (vv. 1-23).

The Pharisees and scribes zealously

sought to preserve Judaism from the encroachments of heathenism. In this effort they built up a wall of traditions which in turn obscured the very law of God. To allow human regulations to stand between the soul and God is most perilous. The life of the one caught in the net of traditions soon degenerates into formalism and hypocrisy. As they gathered together unto Christ, He taught them:

1. The Emptiness of Formal Worship (vv. 1-7).

The tendency of the human heart is to depart from the life and rest in the form which was calculated to express the life. Christ declared that worship which centered in forms was as empty and meaningless as lip service while the heart is away from God. This kind of service He calls "hypocrisy," and is common today.

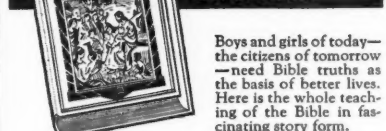
2. It Made the Word of God of None Effect (vv. 8-13).

A case in point was the consecration of earthly goods to escape the responsibilities of caring for one's parents. This made it possible for a man to be living in luxury while his parents were in the poor-house. The command to honor father and mother means, among other things, to support them in old age.

3. The Real Source of Defilement (vv. 14-23).

Sin is moral and spiritual. A man is defiled by that which springs out of his soul and not that which enters his mouth. The deliberate choice of the will is the source of defilement (v. 20).

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II. Jesus Healing the Daughter of the Syrophenician Woman (vv. 24-30).

In sharp contrast with the apostasy of Israel and their rejection of the Saviour, we see in the Syrophenician woman the foregleam of the offer of the Saviour to the Gentiles.

1. The Mother's Awful Distress.

Her daughter was grievously vexed with a demon. The daughter was the one afflicted, but the mother carried the burden. Doubtless, this Gentile woman had heard of the fame of Jesus, His power to heal, and many times longed for Him to come that way that her daughter might be healed. Now that He was in her neighborhood she came straightway to Him.

2. Her Fervent Appeal for Help (vv. 25, 26).

She humbly fell at Jesus' feet and besought Him to cast the demon out. She had faith to believe that He could heal her daughter.

3. Her Faith Rewarded (vv. 27-30).

a. Jesus' apparent refusal (v. 27).

According to Matthew He answered her not a word. The reason for His silence was that she appealed to Him on the wrong basis, addressing Him as the Son of David (Matt. 15:22). Only a child of the kingdom had a right to address Him as thus. An Israelite only had a right to seek His blessing as the Son of David. He was sent to the lost sheep of the house of Israel. She was a stranger to the covenant people. His silence was not from indifference, but His desire that she come in the right way. Jesus said, "Let the children first be filled; for it is not meet to take the children's bread, and cast it unto the dogs." The Jews regarded the Gentiles as dogs.

b. The woman's quick response (v. 28).

As soon as she perceived the real difficulty she addressed Him as Lord and cried for help (Matt. 15:25-27). Only an Israelite could approach Him as the Son of David, but all could come to Him and own Him as Lord. She willingly took her place as a Gentile, showing her willingness to receive but the crumbs from the children's table. The word for "dog" seems to be a diminutive term, showing the pet or the household animal which had a right to the crumbs which fell from the master's table.

c. The glorious issue of her faith (vv. 29, 30).

Jesus said, "Go thy way, the devil is gone out of thy daughter." When she came to her house she found it as He had said.

III. Jesus Healing a Deaf-mute (vv. 31-37).

1. The Place (v. 31).

This is the region where He had healed the Gadarene demoniac and where the people had requested His withdrawal from this country (Mark 5:20) because of the loss of their swine. The man whom Jesus healed must have made good as a witness for Him, for as soon as Jesus came into their country they bring unto Him one who is deaf and has an impediment in his speech (v. 32).

2. The Method (vv. 33, 34).

a. "He took him aside from the multitude" (v. 33).

He did this to avoid publicity. Also, that the man might without distraction attend to what He was doing and fix his mind upon Jesus.

b. "Put his fingers in his ears, and he spit, and touched his tongue" (v. 33).

This was a sign language designed to objectify to the man what Jesus was going to do for him; namely, to open his deaf ears and loose his helpless tongue.

c. "He looked up to heaven" (v. 34).

This was to show to the man that His help was from God.

d. A command issued (v. 34).

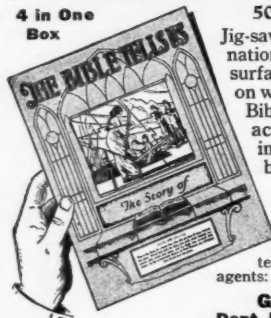
The cure was immediate and complete, quite different from most of the so-called cases of healing today (v. 35).

3. The Effect (vv. 36, 37).

Though He charged them to "tell no man," so much the more they a great deal published it, saying, "He hath done all things well; he maketh both the deaf to hear, and the dumb to speak."

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REWARDS WELL EARNED

II Timothy 4:7, 8

1. Sincerity—"I have fought a good fight."
2. Success—"I have finished my course."
3. Steadfastness—"I have kept the faith."—R. J. Molzahn.

THE BELIEVERS CALLING

Believers are called—

1. To the Fellowship of Jesus Christ (I Cor. 1:9).
2. To be Saints (I Cor. 1:2; Rom. 1:7).
3. To Peace (I Cor. 7:15; Col. 3:15).
4. To Liberty (Gal. 5:13).
5. To Glory and Virtue (II Pet. 1:3).
6. To God's Kingdom and Glory (I Thess. 2:12).
7. To Holiness (I Thess. 4:7).
8. To God's marvelous light (I Pet. 2:9).
9. To Suffering (I Pet. 2:20, 21).
10. To Love as Brethren (I Pet. 3:8, 9).
11. To Eternal Glory (I Pet. 5:10).
12. To Eternal Life (I Tim. 6:12).—Jane Spencer.

THE CALL OF GOD TO THE UNSAVED

Revelation 22:17

1. Through the Holy Spirit—"The Spirit says, Come."
2. Through the Church—"The bride says, Come."
3. Through the individual Christian—"Let him that heareth say, Come."
4. Through an awakened conscience—"Let him that is athirst come."
5. To all who cherish the least desire to become a Christian—"Whosoever will, let him take the water of life freely."

BELIEVER'S NEW BLESSINGS

II Corinthians 5

1. A New Creation—life (v. 17).
2. A New Relationship—reconciled (v. 18).
3. A New Ministry—reconciliation (v. 18).
4. A New Appointment—ambassadors (v. 20).
5. A New Sense—faith (v. 7).
6. A New Motive—love (v. 14).
7. A New Ambition—labor (to please Him) (v. 9).
8. A New Passion—souls (v. 11).
9. A New Center—Christ (v. 15).
10. A New Righteousness—God's (v. 21).
11. A New Hope—eternal body (v. 1).
12. A New Assurance—the Spirit (v. 5).—C. L. Nisbet.

CHRISTIAN STEWARDSHIP OF MONEY

I Corinthians 16:2

1. Unanimous Giving—"Let everyone of you lay by him in store."
2. Systematic Giving—"Upon the first day of the week."
3. Proportionate Giving—"As God hath prospered him."
4. Commemorative Giving—"Upon the first day of the week." Christ's resurrection the great dynamic of Christian giving.—R. W. Van Anda.

DIVINE GROWTH

Ephesians 4:15

"Grow up into him in all things, who is the head, even Christ." We have here an ascending scale—"Grow," "Grow up," "Grow up into him," "Grow up in all things."

1. "Grow"—This presupposes life. It is only living things that can grow. Have you life? Can you make yourself grow? You can hinder growth. To grow well and strong, you need good food, fresh air, and proper exercise (I Pet. 2:2; II Pet. 3:18).

2. "Grow up"—We must grow down to grow up. The Lord Jesus "obeyed" and "increased" (Luke 2:51, 52). The Lord Jesus "obeyed" and was "exalted" (Phil. 2:8, 9). Paul served with all "humility" (Acts 20:19).

3. "Grow up into him"—In His likeness. Life grows only after its kind (Gen. 1:11, 12, 21, 24, 25, 26; II Cor. 3:18; 4:10, 11).

4. "Grow up into him in all things"—spiritual and temporal; in the church; in the home; in the business.

JOB

Introduction: The testimony of the Holy Spirit in behalf of Job is marvelous. Our text gives several outstanding facts concerning his life.

1. His "home town" is given, "the land of Uz"—a definite place.
2. His name is given, "whose name was Job"—a real person.
3. He possessed a wife, family and property.
4. He was subject to temptations and sufferings.
5. He possessed real faith and confidence in God.
6. He was a prosperous man, both materially and spiritually.
7. He also hated evil and feared God.
8. He was upright and perfect before men.
9. He believed in sanctification and holiness.
10. He practiced and preached holiness.
11. He was allowed to be tempted and persecuted by Satan.
12. He came out of these trials as pure gold.—W. I. Satterfield.

SEVEN STEPS IN THE BLESSED LIFE

1. Its Foundation—The Word of God (II Tim. 3:16).
2. Its Fountain Source—The Love of God (John 3:16).
3. Its Fullness Expressed—The Spirit of God (I Cor. 3:16).
4. Its Faith Appropriating—The Work of God (Acts 3:16).
5. Its Fruit Revealed—The Peace of God (II Thess. 3:16).
6. Its Flood-tide of Joy—The Grace of God (Col. 3:16).
7. Its Fellowship Manifested—The Remembrance of God (Mal. 3:16).—Henry Hepburn.

GOD—I JOHN

- I. God's Name—Father (1:2).
- II. God's Knowledge—Knows all things (3:20).
- III. God's Love.
 1. Loved us first (4:10, 19).
 2. Loved the world (4:14).
 3. Sent His Son (4:9).
 4. Gives us life (4:9).
 5. Calls us sons (3:1).
 6. Fellowships with us (1:3).
 7. Does not recognize
 - a. The unrighteous (3:10).
 - b. The unloving (3:10).
- IV. God's Son—Jesus (5:5).
- V. God's Commands.
 1. Believe on Jesus Christ (3:23).
 2. Love one another (3:23).
- VI. God's Gift—Eternal Life (5:11).
- VII. God's Dwelling.
 1. In those who confess that Jesus is the Son of God (4:15).
 2. In those who love one another (4:12).

—J. Y.

"MY CHURCH"

Matthew 16:18

The word "Church" (ecclesia) means "outcalling."

Lessons from this fact:

Since the Church is an *outcalling*

1. It owes everything to Him by whose calling it exists; it is not a "voluntary" association. John 5:25, individual salvation; I Corinthians 1:9, the whole company.
2. It can never convert the world. For then it would cease to be an "outcalling."
3. It is necessarily separate from the world, unworldly; else why "called out" (II Cor. 6:14-18)?
4. It is a witness in the world. Called out, but left here for a time. Notice the word "witness" in Acts.
5. It is responsible to maintain that which becomes God's holy name, within itself (I Tim. 3:14).
6. The voice that called it out, must legislate for it—the Word settles everything.
7. Now called *out*, it will be called *up* (Eph. 5:25-27).—Lee W. Ames.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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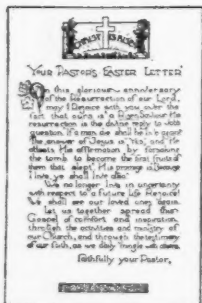
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Colossians 1:28, 29

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Method: Teaching and warning.

Aim: To present every man perfect in Christ.

Dynamic: Power of Christ working in man.—Douglas Ingram Cloud.

THE PRECIOUS BLOOD

Introduction: The blood of the Lord Jesus Christ is our one and only hope of being saved. All the blessings that a Christian receives come to him by means of the shed blood of the "lamb slain from the foundation of the world."

1. We are justified by the precious blood of Jesus Christ (Rom. 5:9).
2. We are redeemed by the precious blood (Eph. 1:7; I Pet. 1:19).
3. We are sanctified through the blood of the Lord Jesus Christ (Heb. 13:12).
4. We overcome the evil one through the blood of the Lord Jesus Christ (Rev. 12:11).
5. We are made nigh to God through and by the means of the blood of the Lord Jesus Christ (Eph. 2:13).
6. We are cleansed by the precious blood of the Lord Jesus Christ (I John 1:7).
7. We are kept from the wrath of God through and by the protecting power of the blood (Exod. 12:13).
8. We are partakers of His peace through the blood of the Lord Jesus Christ (Col. 1:20).
9. We have atonement by the blood (Lev. 17:11).—W. I. Satterfield.

HOW GOD DEALS WITH HIS CHILDREN

Ephesians

1. According as He hath chosen us in Him—Christ (1:4).
2. According to the good pleasure of His will (1:5).
3. According to the riches of His grace (1:7).
4. According to His good pleasure (1:9).
5. According to the purpose and counsel of His own will (1:11).
6. According to the working of His mighty power (1:19).
7. According to the gift of the grace of God (3:7).
8. According to the eternal purpose which He purposed in Christ Jesus our Lord (3:11).
9. According to the riches of His glory (3:16).
10. According to the power that worketh in us (3:20).
11. According to the measure of the gift of Christ (4:7).
12. According to the effectual working—not intellectual in every part (4:16).

And we are they who in times past walked:

According to the course of this world (2:2).

According to the prince (the devil) of the power of the air (2:2).

According to the deceitful lusts of the flesh (4:22).—L. J. Derk.

PAUL'S TESTIMONY TO THE GOSPEL OF CHRIST IN ROMANS

1. I am not ashamed of it (chs. 1-16).
2. I have fully preached it (chs. 15-19).
3. I am full of the blessing of it (chs. 15-29).—L. J. Derk.

THE LOVE VERSE OF THE BIBLE

John 3:16

1. The God Who Is Love. "God."
2. The Measure of God's Love. "God so loved."
3. The Object of God's Love. "The world."
4. The Active Benevolence of God's Love. "That he gave."
5. The Unspeakable Gift of God's Love. "His only begotten Son."
6. The Beneficiary of God's Love. "Whosoever."
7. The Preventative Provision of God's Love. "Should not perish."
8. The Vital Factor in Obtaining the Gift of God's Love. "Believeth."
9. The Product of God's Love. "Everlasting life."—Ezra S. Gerig.

JONAH

Introduction: The Book of Jonah consists of four short chapters, and yet they contain so much truth.

- I. Jonah's Call (1:2).
- II. Jonah's Refusal to Preach (1:3).
- III. Jonah on the Ship (1:3).
- IV. Jonah in the Storm (1:4).

It is always stormy outside the will of God.

V. Jonah Asleep (1:5).

1. Unconscious to the consequences of his refusal to preach.
2. Unconscious to the awful doom that was coming upon the Ninevites.
3. Unconscious to the cause of his trouble and suffering (1:7).
4. Disobedient to the divine call (1:3).
5. Terrible consequences of not hearkening unto the voice of God.

VI. Jonah Cast into the Sea (1:15).

1. God was in the call, and also providentially in the storm; the storm prepared, also the fish, to bring Jonah to repentance (1:4, 17).
2. Jonah was headed for Joppa, but God sent the first submarine and landed him at Nineveh.

VII. Jonah's Prayer.

1. He was separated from the world, the Devil, and all the evil attractions around him, and he was shut up unto God, so God could speak to him.
2. He did some serious thinking and praying while he was in the "belly of the fish."
3. He called on the Lord in his extremity. Sometimes the Lord has to "corner" us, in order to speak to us (2:1).

VIII. Jonah's Preaching and the Result (2:4).

1. It was clear, pungent and convicting.
2. The king repented of his sins.
3. "All things work together for good to them that love God."—W. I. Satterfield.

Moody Bible Institute Monthly

THREE LIFE SECRETS

John 14:26

In the Scriptures believing-receiving.
(Exod. 12:13; Lev. 17:11; I Pet. 1:18,
19; Heb. 9:22; Rev. 12:11).

2. *The Secret of Assurance*—the Word
(I John 5:13; John 5:24; 20:31; 3:33;
10:27-29).

3. *The Secret of Lasting Joy*—Obedi-
ence (John 15:9-11; Isa. 1:18, 19; John
2:5; Amos 3:3).—R. J. Curnow.

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CHRIST AND THE BELIEVER

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2. Christ as a Sanctifier for Power.
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H. G. Hamilton.

SCRIPTURAL PARADOXES

He who is the Bread of Life began
His ministry hungering.

He who is the Water of Life ended His
ministry thirsting.

He was weary, and yet He is our rest.
He paid tribute, and yet He is the King.
He was called a devil, and cast out
devils.

He prayed, and yet He hears prayers.
He wept, and He dries our tears.

He is sold for thirty pieces of silver, and
redeems the world.

He is led as a lamb to the slaughter,
and is the Good Shepherd.

He dies, and gives His life, and by dy-
ing destroys death.—S. S. Times.

DIPLOMACY

A successful politician has been defined
as one who finds out in time which way
the crowd is moving, and then elbows his
way to the front and yells like the dickens.
The hero of this little story must have
been of the successful stripe. He was a
candidate for senatorial honors, and was
scheduled to speak in a small town. Anx-
ious to discover the religious affiliation of
the majority of his audience, he addressed
them in this manner:

"My great-grandfather was an Episco-
palian (silence), but my great-grand-
mother belonged to the Presbyterian
Church (more silence). My grandfather
was a Baptist (silence), but my grand-
mother was a Congregationalist (con-
tinued silence). But I had a great-aunt who
was a Methodist (loud applause)—and I
have always followed my great-aunt!"—
The Prism.

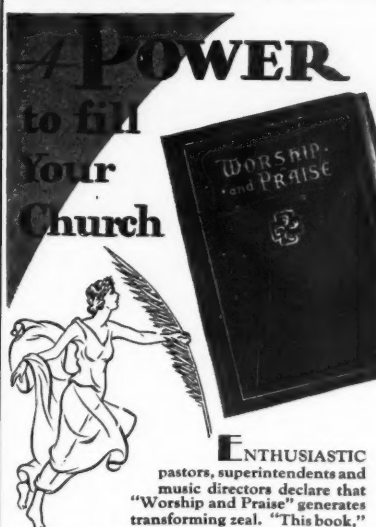
CHRISTIANS ARE CHILDISH

1. When they go on in ignorance of
the Word of God (I Cor. 3:1, 2; Heb. 5:
11, 12).
 2. When they go on lacking spiritual
discernment (Gal. 1:6; 3:1; 4:11; Acts
20:29, 30; Heb. 5:14).
 3. When they are followers of men more
than followers of God (I Cor. 1:11, 12).
 4. When they love the place of pre-
eminence (III John 9).
 5. When they want to be like others
without regard to the will of God (I Sam.
8:6, 19, 20).
 6. When they serve the Lord from mere
emotional impulses—that is, when the
feelings run high (I Kings 18:39).
 7. When they magnify the social ele-
ment in church life, but disregard the spir-
itual (Job 1:2, 4, 5).
 8. When they traffic in excuses (Luke
14:18).
 9. When they prefer to leave the work
to someone else (Exod. 4:13).
 10. When they easily take offense (Luke
20:19; I Cor. 13:5).
- What shall childish Christians do? Put
away childish things (I Cor. 13:11) and
behave like men (I Cor. 16:4).—L. W.
Beckley, in *Faith and Works*.

THE FOUNDING OF THE CHURCH OF GOD AT PHILIPPI

Acts 16:9-40

1. Two missionaries (v. 25).
2. Two women (vv. 14, 16, 17).
3. Two prayer meetings (vv. 13, 25).
4. Two miracles (vv. 18, 26).
5. Two important converts (vv. 14,
27-34).
6. Two baptismal services (vv. 15, 23).
7. Two hospitable homes (vv. 15, 34).
—Clarence Weston.



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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

John E. Dahlin, pastor of Holcomb Free Church, Holdrege, Neb., recently conducted a series of meetings in his church. He was assisted by Arley Bragg, prominent song leader and soloist. The Lord richly blessed in the salvation of souls.

Dr. James Rayburn conducted a union meeting at Seminole, Okla., in January, in which it was necessary to enlarge the tabernacle to accommodate the crowds.

John T. Morris reports good interest in a fine work at Wewoka, Okla., where his party used a large store building on Main Street for meetings.

Dr. and Mrs. H. P. Dunlop are using 228 N. W. Thirteenth Street, Oklahoma City as their southern headquarters for the spring season.

Henry E. and Mrs. Burke report for the fall work engagements in Evangelical Churches of Meservey, Red Oak, Iowa, and the First Evangelical Church of Des Moines, Iowa. The South Park Baptist Church of Port Huron, Mich., and the Muskegon Heights Baptist Church, Muskegon, Mich. There were about 250 decisions for Christ in these services. During the winter months the Burkes conducted meetings in Pennsylvania, February being given to meetings in McKeesport, Pa.

Harry W. Vom Bruch held a union evangelistic campaign in January in Bradford, Pa., with ten churches uniting. The first invitation for decisions for Christ brought a response of 165. Mr. Vom Bruch writes, "We had old-fashioned D. L. Moody type after-meetings where each convert was dealt with collectively and individually. It was a time of great rejoicing. The Saturday night services found the church filled and a public address system was installed in the Sunday School rooms and basement of the church to take care of the crowds." The congregation made generous provision for the expenses of the meetings. James Davis was at the piano, Walter R. MacDonald, the converted comedian, was song leader. Following the Bradford meeting the party went to Bakersfield, Calif., and then to Oakland, Calif.

John W. Troy was the evangelist in the meetings of the First Baptist Church, Orlean, N. Y., during February, Dr. Frank A. Houser, pastor. A choir of one hundred voices greatly assisted in the work.

Guy W. Green conducted a twelve day revival in January in the First Presbyterian Church, Horton, Kan. There were twenty-four persons received into the church.

C. William Harris is now associated with the Jack Munyon Evangelistic Party. During the last two weeks in January they held meetings in West Moreland City, Pa.

Jack Cardiff, of Winona Lake, Ind., held a meeting in the West State Street Tabernacle, Newcomerstown, Ohio, the first two weeks in January, Fulton Eurick, superintendent. Many souls were saved and Christians were brought into a deeper experience of grace. Mr. Eurick led the song service. He writes, "I am contemplating in the future of holding a Moody Bible Institute conference."

"The Musical Whites" (Paul White and wife) sent the following report, "During the past months we have had gracious meetings in the First Baptist Church, Sycamore, Ill.; Avenue Road Tabernacle, Toronto, Ont.; Union Tabernacle Campaign (nine churches), Salem, Ohio; Union Church Campaign (ten churches), Green Bay, Wis. These meetings were greatly blessed of the Lord and resulted in many conversions, reconsecrations and additions." Mr. and Mrs. White closed a revival the last week of January in the Breden Memorial United Brethren Church, Terre Haute, Ind. One feature of the campaign was the daily broadcast over WBOW. On January 29 Mr. and Mrs. White started a campaign in the First United Brethren Church of Johnstown, Pa., with George Stephens. During March they go to the Market Street Baptist Church of Zanesville, Ohio, with Dr. E. C. Miller.

C. H. Jack and Mrs. Linn are now in Cuba giving three months to an intensive evangelistic missionary ministry. They are working in connection with Arthur W. Pain, a young missionary. Their work is both undenominational and interdenominational, teaching and preaching the whole Bible. They recently conducted a tent meeting in Havana. Great crowds attended each night. "The Cubans are hungry for the old-fashioned gospel that saves to the uttermost."

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Oscar Lowry conducted a four weeks' union meeting in January in La Salle, Ill. Seven churches of three neighboring towns co-operated. The La Salle Theater was used for the services. There were 482 who confessed their sins and accepted Christ as their Saviour. It was a time of great spiritual revival in all the churches. People came from a radius of seventy-five miles to hear the gospel. Raymond O. Nelson rendered valuable service in directing the large chorus choir. A half hour service was broadcast each noon for three weeks.

O. W. Stucky writes, "We just closed a week of special meetings in the Baptist Church in Novi, Mich., January 8. The work there is under the sponsorship of E. W. Palmer, pastor of the First Baptist Church in Farmington, Mich. The Lord surely blessed with His presence. Though the town is very small there were thirty-one who gave their hearts to the Lord, nineteen who requested prayer, and forty-seven who reconsecrated themselves to God. The presence of Bibles in these services grew from twenty-one the first night to sixty-seven on the closing evening."

Moody Bible Institute Monthly

E. E. Matteson, Wilton, N. D., recently closed an evangelistic campaign in Carson, N. D., in which there were seventy conversions. Sam Allen is the pastor.

Anton Cedarholm closed a seven weeks campaign in Waterloo, Iowa, which brought great blessing in the salvation of a good number and re consecration of many. There were seventy-four added to the Benton Avenue Church. Mr. Cedarholm was in Moline, Ill., the last of January, where the power of God was working mightily. The campaign was to continue for two weeks but the committee urged Mr. Cedarholm to remain indefinitely. Many have found the Lord. The evangelist's brother, Hilmore Cedarholm, is rendering valuable assistance in the music and young people's work.

Sylvester Sanford held a two weeks revival in the United Brethren Church of Twelve Mile, Ind. The engagement closed Sunday, January 15, with an all day service. The churches co-operating were Christian, Methodist, and Brethren. There were a number of conversions, accessions and baptisms. Mr. Sanford next conducted a two weeks meeting in Athens, Ind., where G. Q. Regenos is pastor. There were twenty-eight definite decisions and the church was greatly blessed.

The Finley and Osterhouse Party reports for 1932: "Sixteen revival meetings conducted in eight states with 660 professed conversions. besides many re consecrations and rededications. We sang and preached in sixty-three churches; gave forty-six programs from eight different radio stations; held ten shop meetings; conducted twelve street meetings; gave thirteen programs in grade and high schools; and assisted in five mission services, two jail meetings and one hospital service." The Lord has blessed the work of His servants, and they request the readers of this department to pray for the furtherance of the gospel through their efforts throughout this year.

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Heefner-Sudenga Evangelistic Party closed a year of real blessing with twelve campaigns held in four states and five denominations. They report 540 decisions for Christ; 101 volunteers for life Christian service. The party concluded the activities of the year with an eight-day engagement at the United Brethren Church, Nehawka, Neb., where Otto Engebretson is pastor. There were forty-six deciding for Christ. Miss Heefner writes, "How we thank God for the privilege of having been His ambassadors for the year just passed. Our prayer now is that we might be kept in the center of His will throughout the coming year, if Jesus tarries."

Gerald E. Bonney, of the "Bonney Workers," writes that during the first three weeks of January they conducted a most gracious revival in the First Methodist Episcopal Church in Ambridge, Pa. The church was filled to its capacity for almost every service, and the children's meetings numbered more than four hundred. The altar was filled with seekers at each service, over one hundred and fifty being dealt with in conversion, reclamation, and decision. The "Bonney Workers" conducted services in the First Methodist Episcopal Church of Greenville, Pa., the last of January and the first of February.

G. E. and Mrs. Vinaroff, assisted the pastor of the First United Brethren Church at Columbus, Ind., in special meetings from January 1 to 22. The attendance increased to capacity crowds for the last two weeks. Sixty-eight souls publicly prayed their way through to salvation, forty-three were received into the church, and eleven young people dedicated their lives for full time Christian service. The Vinaroffs started the second meeting for the year at Glenwood Park United Brethren Church at Erie, Pa., on January 23. On February 14 they began a union campaign in the northeast section of Philadelphia. Mr. Vinaroff writes, "We covet the prayers of our Christian friends all over the United States for our work and for our meetings."

The Interdenominational Evangelistic Convention was held in Cadle Tabernacle, Indianapolis, Ind., the first week of January. It was a week of spiritual feasting and intense evangelistic effort. Time after time crowds taxed the capacity (10,000) of the auditorium. Over two thousand conversions were recorded for the week as a result of the convention. Many churches of Indianapolis engaged in soul-winning campaigns. This convention is held annually under the auspices of the Interdenominational Evangelistic Association, of Winona Lake, Ind., of which Dr. W. E. Biederwolf is president; Billy Sunday, vice-president; Dr. Elmer C. Miller, executive secretary; R. Hayes Willis, treasurer.

New York Bible Society held its 123rd annual meeting January 17. Mr. John Castree West, president of this organization for twenty-eight years, was re-elected to office. Other re-elected officers

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were: Everett J. Esselstyn, vice-president; Stephen G. Thomas, secretary, and Alfred P. Hinton, treasurer. The New York Bible Society is the only organization of its kind having for its sole work Bible distribution in the city and harbor of New York. During the Society's 123 years of existence, a total of 18,177,452 volumes have been given out. In 1932 the total number of volumes of the Scriptures distributed was 802,563. Four new languages, African, Xosa, Goanese and Seneca were added by the Society to its list making the total of 790 unusual tongues and dialects in which the Bible is circulated. Dr. Robinson stated in his annual report that hundreds of letters from correspondents showed conclusively the increasing dependence upon the Bible during this financial depression. Looking about for some security in the material world and finding none, a person becomes desperate indeed until his attention is turned to the Word of God.

BIBLE CONFERENCE AT BUFFALO

The Extension Department conducted a Bible conference in the First Baptist Church, Buffalo, N. Y., during the week beginning January 22. The preachers and teachers were Doctors Gray, Ostrom and Ironside. Rev. H. G. Hamilton '09, the pastor, writes that the custodian of the building who counts the attendance said that never before were there such large gatherings, especially at the afternoon sessions for Bible study. There were also some decisions for Christ. One hundred and forty sat down at a banquet of the Alumni Auxiliary. Three broadcasting stations delivered the message of the conference, which was heard as far west as Colorado and north as Minnesota.

Paul Hutchens writes, "We have just closed one of the most gracious meetings of all our evangelistic work. This was in Johnstown, Colo. From the very beginning the Spirit of the Lord was very much in evidence. Old fashioned conviction was evidenced and many came to reconsecrate their lives to God. There were eighty-seven persons who accepted Christ as their Saviour. More than sixty persons will join the Baptist Church here where the meeting was held. The United Brethren Church gave whole-hearted co-operation and more than a score of new members was their portion. The church was crowded and chairs placed in the aisles for many members." Mr. and Mrs. Hutchens were invited to give half hour broadcasts over KPOF, Denver, and KFKA, Greeley, Colo. They also had five periods of broadcasting over KSOO, Sioux Falls, S. D., in their campaign prior to Johnstown.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Henry Ostrom was the principal speaker at the Christian Laymen's Association of Niagara Falls, Ont., Canada, on Thursday, January 26, and preached in that city on Sunday, January 29.

Max I. Reich fulfilled his seventh consecutive engagement during December and January with the Friends Meeting in Atlantic City, N. J. From January 15-20 he held a series of meetings in the First Baptist Church, Canonsburg, Pa., Lloyd S. Erb, pastor. Mr. Reich also held a series of meetings from January 22-27, for the Christian Missionary Alliance of Meadville, Pa., W. H. Harvey, pastor, and from January 29 to February 3, he gave a series of meetings for the Christian Missionary Alliance of Erie, Pa., H. N. Harvey, pastor. The pastors have written letters of appreciation for the work of this beloved brother in his expositions of Scripture, especially in the interpretation of prophecy concerning Israel.

Harry McCormick Lintz held an evangelistic campaign January 8-29 in the Swedish Evangelical Lutheran Mission Church, Muskegon, Mich., A. J. Ostling, pastor. Capacity audiences from the opening of the campaign crowded the final meetings into the armory, which seats 2,000, and even from this building many were turned away. There were hundreds who took a stand for Christ.

W. W. Shannon held evangelistic meetings from December 27 to January 6 in the Ebenezer Evangelical Church, Berwick, Pa., and from January 8-22 in the Pearl River Methodist Church, Pearl River, N. Y., N. P. Champlin, pastor. Many professed conversion and Mr. Shannon reports a genuine interest on the part of Christians in the salvation of the lost.

C. E. Putnam is now holding a series of meetings in Lakeland, Fla.

FUTURE ENGAGEMENTS

Harry O. Anderson—March, Long Beach, Calif.; April, San Diego, Calif.; May, Washington, D. C.; June, San Luis Obispo, Calif.
 "The Bonney Workers"—Feb. 15-Mar. 5, Pittsburgh, Pa.; Mar. 12-Apr. 2, Flora, Ill.; April 9-23, Marlow, Okla.; April 25-May 7, Erick, Okla.
 Homer W. Grimes—Mar. 5-26, Bath, Me.; Mar. 26-Apr. 16, Bangor, Me.; Apr. 23-May 14, Michigan; May 21-June 4, Hill, N. H.
 R. I. Humbert—Mar. 13-Apr. 2, Philadelphia, Pa.

Sara C. Palmer—Mar. 26-Apr. 19, Flint, Mich.
 W. E. Pietsch—February, San Francisco, Calif. and Dallas, Ore.; March, Texline, Tex. and St. Louis, Mo.; April, Niagara Falls, N. Y. and Dunville, Ont.; May, Buffalo, N. Y.
 Dr. and Mrs. Milton S. Rees—Mar. 12, Boston, Mass.; Apr. 2, Saco, Me.

Sylvester Sanford—Feb. 27-Mar. 12, Grass Creek, Ind.; Mar. 13-26, Coshocoten, Ohio; Apr. 2-16, Reedsburg, Wis.; Apr. 17-30, McConnell, Ill.

Gipsy Smith, Jr.—Feb. 26-Mar. 12, Bristol, Va. and Bristol, Tenn.; Mar. 19-Apr. 2, Richmond, Va.

Vom Bruch Evangelistic Party—Feb. 15-Mar. 5, Bakersfield, Calif.; Mar. 12-Apr. 2, Oakland, Calif.

Mention the Moody Monthly when answering advertisements. It identifies you.

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The whole secret of being like Christ is, that we must count ourselves dead; we must give up our self-efforts after likeness to Christ; we must distrust our own strength as much as we distrust our own weakness and our own sin, and instead of striving to live like Christ, let Christ live in us, as He greatly desires to do.—R. A. Torrey.

Moody Bible Institute Monthly

Book Notices

Any book favorably mentioned in this department may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

Victory, the Will of God for Me, by L. L. Legters.

This brochure ably exploits the victorious life teaching. While the author disclaims theological discussion, yet his thesis is grounded in the Scriptures. With so much solid biblical support it seems superfluous to invest the word "righteously" in Titus 2:12 with a significance which the original does not carry, viz: "victoriously." Though some of the illustrations are brilliant, a few lack perspicacity. These are small defects which no doubt will not appear in a later edition.

78 pages. 7 x 4 3/4 inches. Christian Life Literature Fund, Philadelphia. 25 cents. J. R. R.

Poetic Sermons, by William Forney Havis.

The pastor of the Kenwood Methodist Episcopal Church, Milwaukee, Wis., offers to interested readers material that has served as sermons in his own church work. He esteems as of high value many great poems, or poetic passages in literature, and upon these he has based his addresses. To one whose idea of a sermon is rather different, these chapters seem rather to be essays or addresses, having value as such. A number of original poems by the author are interspersed.

149 pages. 7 3/4 x 5 1/4 inches. Fleming H. Revell Company, New York. \$1.50. W. M. R.

Children of the Great Spirit, by Frances Somers Riggs and Florence Crannell Means.

This is a course on the American Indians for Primary children, and embraces the following units: The Hopi Indians, The Navajo Indians, The Sioux Indians, The Mono Indians, The Tlingit Indians, The Florida Seminole Indians, and The Iroquois Indians. This is a well prepared book and filled with interesting material, but one must exercise great care lest there be a compromise by placing the Indian's religion along side Christianity. A statement in the chapter dealing with the Leaders Approach on page 3, shows that this caution is well founded.

153 pages. 7 1/2 x 5 inches. Friendship Press, New York. \$1.00. P. B. F.

What of the Night? by Arthur I. Brown, M.D., C.M., F.R.C.S.E.

This booklet is additional proof that prophecy is winning its rightful place as a worthy subject for study by highly educated men who would devote their talents unreservedly to learning and executing the will of God. This author is evidently trained in Scripture as in science, and presents here an impressive review of world and Church conditions that portend an early consummation of Christ's prophesied return. Even the railroad running up from Joppa is called by the Arabs, as Isaiah foretold, the Way of Holiness, and engineers are devising practicable means of developing the chemical wealth of the Dead Sea which Ezekiel knew would tempt Russia to invade.

Yet, we differ with Dr. Brown's exegesis and his use of numbers at some points, and believe his conclusions would be bettered by employing the futurist rather than historical interpretation. When so many unbelievers are concerned about the outcome of baffling world-wide difficulties, Christians must prepare themselves through books of this helpful sort to answer their neighbor's anxious question, "What of the night?"

60 pages. 7 1/2 x 5 1/2 inches. Glendale Printers, 139 So. Brand Blvd., Glendale, Calif. 35 cents. H. E. S.

Illustrations from Art, by William E. Biederwolf.

One need not agree with the author's every presentation of art story, or its application, to speak well of this book of illustrations. The subject matter is ably chosen, and helpfully presented, each illustration carrying at its head a somewhat exhaustive topical and textual reference list. In addition to these necessary helps, if a volume of this kind is to serve its purpose effectively, there is a well executed index of subjects, alphabetically arranged, at the beginning of the book, and a textually arranged Scripture reference index at the close.

178 pages. 7 3/4 x 5 inches. Richard R. Smith, Inc., New York. \$1.50. H. F. S.

The Partiality of Jesus, by E. C. Comfort.

This book contains a series of eight meditations on Jesus Christ's favorites: His favorite Friend, Book, Name for Himself, Title for God, Place, Time, Tone of Voice, and Attitude toward Man. In reading the book recognition should be given to the fact that these meditations are by one who is somewhat young in Christian experience and therefore whose viewpoint of Christian doctrine may be immature. The meditations are refreshing, as they breathe the vital spirit of the new born soul in fellowship with its Lord. The color of the picture drawn by such a soul may be at times unbalanced. Sometimes he seems to read into a scene or utterance that which was somewhat foreign to it when viewed from its broad implications.

154 pages. 8 x 5 1/2 inches. Wm. B. Eerdmann Publishing Company, Grand Rapids, Mich. \$1.25. P. B. F.

The Making of the Beautiful, by Rowland V. Bingham, D.D.

A life story of Annie Johnson Flint, suffering saint and rapturous poet, was inevitable; and it was fitting that the story should be told by a friend whose cheer and encouragement had meant much to Miss Flint for many years. Dr. Bingham has laid delicately within the confines of this sixty-two page brochure not so much a "life" as an interpretation of the life of the rare spirit whose home-going a few months ago brought a real sense of loss to multitudes of Christian friends who have found help and courage in her poems. Many extracts from her verses are given as revealing various aspects of her life and faith. The possession of this book and the several books of her verse already in print would be a gold mine of light and encouragement to any who believe or would believe that "he doeth all things well." There are excellent pen portraits of Miss Flint.

62 pages. 8 1/4 x 5 3/4 inches. Evangelical Publishers, Toronto, Canada. 60 cents. W. M. R.

Fresh-Minted Gold, by Hy Pickering.

The editor of *The Witness*, *Soul Food*, and other British religious publications, has gathered within the covers of an attractively made book seventeen "original papers" of an expository nature. They are stimulating, suggestive, scriptural. Young ministers and Bible teachers may glean double benefit from these pages—much instruction from the subject matter, and the advantage of effective example as to mode of treatment.

190 pages. 7 1/4 x 5 inches. Pickering and Inglis, London. 75 cents. W. M. R.

Our Good-Night Book, by Lettice Bell.

Another book comes from the heart and pen of a skilled writer of child stories upon Scripture themes. Her British constituency is large, and the American tucking-in committee of mothers, aunts, or big sisters may well join the circle. "There is no doubt whatever that you who say good-night to children are given the moment par excellence for sowing the good seed." Many child stories dispensed over the air and syndicated in the press disregard the fact that the child life represents a living soul, to be nurtured for God. Here is a means to assist such nurturing.

224 pages. 8 1/2 x 6 3/4 inches. Pickering and Inglis, London. 75 cents. W. M. R.


Science Booklets, by Arthur I. Brown, M.D., C.M., F.R.C.S.E.

The series of papers listed below offers large value in compact form to pastors or other Bible students who may be perplexed or even misled by the attacks of unbelieving scientists on the accuracy of Scripture. The author is a man of trained scientific mind, wide scholarship, and devout loyalty to the Christian faith and the Word which enshrines it. His logical presentation is supplemented by supporting quotations from many other scholars of high rank in science, and some have contributed very warm indorsements of his writings.

God's Creative Forethought draws on physics, chemistry, biology, and geology to set forth the marvelous structure and minute adaptability of the universe for human existence. The perfection of creation reveals an accurate God. In *Evolution and the Blood-Precipitation Test* Dr. Brown keenly analyzes this widely trumpeted proof, so-called, of man's development from lower animals, and in turn he proves the folly and futility of such arguments on the basis of the very evidence they allege. *Science Speaks to Osborn* is a devastating examination of the head of the American Museum of Natural Science, showing up his weakness as a scientist and the rejection of his views by fellow scientists of high rank.

Men, Monkeys, and Missing Links goes further and shows the museum's famous case of skeletons from monkeys up to man is not only ridiculously unscientific, but a dishonest juggling of bone fragments and built-up skulls to deceive the public. Virchow is aptly quoted to the effect, "The ape man has no existence and the missing link remains a phantom." *Was Darwin Right?* is a convincing reply to Keith's defense of the former before British scientists. Dr. Brown's other booklets are entitled *Evolution and the Bible*, and *The Acid-Test of Evolution*.

30 to 50 pages. 7 1/2 x 5 1/2 inches. Glendale Printers, 139 So. Brand Blvd., Glendale, Calif. 25 cents each. H. E. S.



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Looking Beyond, by William Evans, D.D., Ph.D.

This brochure of three score pages, delightful to look at, easy to read, is in no sense a doctrinal discussion or analysis of immortality. A scriptural basis is found in II Corinthians, chapters four and five, but each of the five papers are freighted with comfort and assurance for the bereaved, the aged, the struggling.

60 pages. 7½x4½ inches. Bible Institute Colportage Association, Chicago. 40 cents. W. M. R.

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Studies in Bible Doctrine, by W. M. Hoste.

This is a collection of contributions that have been appearing month by month for a considerable time in the *Bible Student* of India, and is a brief treatment of the doctrines of the Christian faith. In twenty-seven carefully arranged chapters the author deals with such themes as the doctrines of God, the Trinity, Christ, the Holy Spirit, man, and the world's final events. Readers will find the language terse and forcible, and the treatment always illuminating. Scripture references abound on every page. The eschatological doctrines are of particular interest, and a strong scriptural basis is given for the Great Tribulation, the Rapture, the last judgments, the millennial reign, and the eternal state. The inspiration of the Scriptures is treated in an appendix.

287 pages. 7x4½ inches. Pickering and Inglis, London. 75 cents. C. H. B.

Religious Education in the Small Church, by Lewis Joseph Sherill, Ph.D., D.D.

The dean, and professor of Religious Education, at the Louisville Theological Seminary, has recognized the fact that the great majority of our Protestant churches cannot afford the services of a director of religious education or carry out the larger program of well established communities. His contribution is intended largely for those pastors who will be required to assume the responsibility for the teaching ministry. While he contributes many helpful suggestions, it is to be regretted that he so closely follows the program of the International Council of Religious Education with its modernistic recommendations of experience-centered curricula for teacher training and Sunday School lessons. With a few exceptions all of his authorities are well known modernists. For this reason such a text as *Working with Children in Rural and Village Sunday Schools*, by Elizabeth Nuckols,

will be much preferred by those who desire orthodox leadership for their educational program.

208 pages. 6¾x4½ inches. Westminster Press, Philadelphia. 75 cents. C. H. B.

Off to China, by Helen Firman Sweet and Mabel Garrett Wagner.

New Joy, by Carolyn T. Sewell and Charlotte Chambers Jones.

Chinese Children of Woodcutter's Lane, by Priscilla Holten.

These small volumes have been specially prepared with a view to providing material for children's missionary meetings. The stories of child life in China are interestingly told, with glimpses of what may be termed a new idealism, that is in some manner associated with the name of Jesus, although one of the books does not so much as mention His name.

The new idealism, propagated by Westerners, consists in more considerate neighborliness and self-forgetfulness, along with some radical reforms in dress and social customs. Unfortunately the real and supreme mission of Jesus Christ is not mentioned, and the only substantial foundation for higher character and happier social relationships seems to be studiously obscured. The very heart of Christian missions is left out.

When missionary promotion is the object in view, it seems fitting to remark that if little American children are not themselves being taught to think of Jesus as their personal Saviour, there is little likelihood of their becoming seriously concerned about sharing any "good news" with little boys and girls out in China, or other foreign fields.

146, 134 and 68 pages, respectively. 7½x5 inches. Friendship Press, New York. First two books, cloth \$1.00; paper 75 cents; last book, cloth 85 cents.

W. H. H.

REMEMBERING OUR FORMER LEADER—D.L. MOODY

(Continued from page 315)

The Institute is insisting upon the vitally supreme need when it lays emphasis on its students having real and vital dealings with the Holy Spirit before entering into Christian service.

Something Wrong Somewhere

Pentecost and that for which it stands is a vast and undiscovered continent to much of Christendom today. It needs rediscovering. A recent Church report stated that 7,500 churches in the United States reported not one member added to the church on confession of faith. That means 780,000 sermons not producing a single conversion, while Peter's one sermon on the day of Pentecost resulted in the conversion of some 3,000 souls.

There is no need of the Church being void of power when there stands before the throne of God "the sevenfold Spirit of God," with all the divine fullness of power. "Pentecost" may mean to many of us "plenty-of-cost," but it is worth any price to get the power. And the Moody Bible Institute is rendering to the cause of Christ today an invaluable service in continually laying emphasis on the need of the Holy Spirit for efficient service and life.

The Lesson of Full Surrender

3. *That efficiency and effectiveness in Christian service is dependent upon consecration of heart and life to the person of Jesus Christ.*

If there is one thing for which I shall

even be grateful to Mr. Moody and the Moody Institute it is this: they taught me that nothing, not even Christian service, can take the place of personal heart-loyalty to Jesus Christ Himself. And I have lived long enough to discover that the greatest difficulty confronting the Christian Church today is not antichristianity but subchristianity—that which takes the facts of Christ's life, such as His spotless sinless life, His vicarious and substitutionary death, His resurrection from the dead, but not the living fact of Christ Himself. And herein lies the secret of much failure in Christian service.

One of the sad sights one sees abroad is that famous monolith in the quarry at Baalbek, Syria. There it lies, that great marble column weighing fifteen tons, seventy-two feet long, fifteen feet square, with three sides finished—and yet fastened at one end to the quarry. And there, in the Temple of the Sun, a short distance from it, is the vacant place that pillar was intended to occupy. There it has been for all these centuries waiting for that monolith. And there are many Christian lives just like that: they were made for a noble destiny, they have great possibilities and blessed with many gifts and abilities, but they lie amid the ruins and wastes of Christian service—pale ghosts of what might have been, while the place they might have filled in Christian service remains unfilled.

Moody Bible Institute Monthly

"Me Give Jesus Myself"

No amount of service can take the place of heart consecration, nor can the laying on the altar of our goods be a substitute of the offering of the personal life to Jesus Himself.

An American Indian was once describing his conversion to Christ. He vividly portrayed his coming to Christ. He said that when he first felt his need of Jesus he desired to offer to Him that which was of greatest value to him, so he brought his dog, that faithful companion and friend, the dog that on one occasion had saved his life, and he said to Jesus, "Me give Jesus my dog." But that offer brought no peace to his soul. Then the Indian thought of his gun, that with which he had provided food for himself and family, his means of subsistence, and he said, "Me give Jesus my gun." But still no rest to his troubled heart. Then he thought of his blanket, that which kept him warm and protected him from the cold of the wintry nights,

that which was to him a vital necessity, and he said, "Me give Jesus my blanket, too." Still no rest or peace came to his restless soul. Then he said, "No use try come to Jesus; poor Indian offer Jesus dog, gun, blanket, Jesus no take them; poor Indian have nothing more to give." He thought the matter over again, and then knelt before Jesus and said, "Here is poor Indian; will you take him?" And the light broke over his soul, and peace and rest came.

It is not what we have, but ourselves that Jesus asks for first and foremost. We are exhorted to yield *ourselves* to God. The disciples had done everything but that before Pentecost, but when Pentecost came they surrendered themselves, and then the power and efficiency for service came.

Mr. Moody himself was in my judgment an outstanding example of a Christian leader who had thus presented *himself* to God. And therein lay the secret of the effectiveness of his service for God.

TWENTY-SEVENTH CONFERENCE FOUNDERS' WEEK, 1933

(Continued from page 313)

The last day offered a program that could be termed a double-header. Dr. P. B. Fitzwater, director of the General Course, of the Educational Department of the Institute, announced the home mission speakers of the forenoon sessions. Rev. Peter MacFarlane, superintendent of the Union Gospel Mission, St. Paul, Minn., packed into twenty minutes a remarkable resumé of the service rendered by the rescue missions of this land. Said the speaker, "Christ had a ministry and a message." The missions of the United States are serving one million meals a day during these terrible times, and giving shelter to 350,000 homeless persons every night. Trouble, through the grace of God, is changed in countless instances to triumph.

Rev. E. E. Spencer, Bloomington, Ill., gave a moving story of service rendered through the agency of the American Sunday School Union, in various needy fields of the United States, and Rev. J. Lloyd Hunter, with headquarters at Winnipeg, Manitoba, carried the thoughts of the hearers over the vast regions served by the Canadian Sunday School Mission. Many former students of the Institute are engaged in Sunday School mission work, and a great field of opportunity beckons for still more of them.

After a brief recess, Miss Dorothy M. Ellerton, representing the Indian Missions of the Presbyterian Board, told of her experiences with the Navajo and Hopi Indians at the Ganado Mission, Arizona. Appearing in Indian costume, and picturing vividly the life of the tribes with which she has labored for many years, she was given closest attention. With her was "Mar-

garet," a Hopi girl who touched every heart by her testimony.

Special mention should be made of the all too brief address of Rev. Joseph Cohn, of the American Board of Missions to the Jews. The Institute magnifies the work of its Jewish Missions Course under direction of Rev. Solomon Birnbaum, and Mr. Cohn, whose theme was "To the Jew First," was qualified by long experience to interest both Jews and Gentiles in that supreme missionary enterprise of the Church.

Foreign Missions

As on former occasions the last day of the conference gave way to the missionary appeal, the afternoon to its foreign aspects, Dr. William H. Hockman, director of the Missionary Course, acting as chairman.

Thirty or more missionaries, on furlough, retired, or on deputation service, assembled on the platform. The choir loft held an inspiring number of student volunteers, some eighty indicating that they have already offered themselves for service in distant lands.

Rev. Charles H. Larson, of the Bolivian Indian Mission, made the work among the Indians and others in Bolivia breathe and take on life to the thinking of those who heard. Dangers, oppression, inquisitorial Romish opposition, all difficulties, are richly compensated in the spiritual returns that are more and more in evidence.

Mrs. H. D. Hayward, of the China Inland Mission, recounted experiences with bandits, ice-bound rivers, and many discomforts which marked her advance to the coast from Northwest China last year when physicians urged her treatment in a hospital. The Lord is a "God of deliver-

(Continued on page 342)

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Moody Bible Institute

William M. Runyan

The Institute

Alumni Gleanings

W-M-B-I

FACULTY AND STAFF ENGAGEMENTS

Dr. P. B. Fitzwater, Jan. 1, 22, 29, First Evangelical Church, Winnetka, Ill.

D. L. Foster, Jan. 22, Park Street Gospel Tabernacle, Kalamazoo, Mich.; Jan. 29, 43rd Avenue Presbyterian Church, Gary, Ind.

J. W. Davis, Jan. 9, Lane Park Evangelical Church, Chicago.

Harold L. Lundquist, Jan. 8, Adult Department, Sunday School, Buena Memorial Presbyterian Church, Chicago; Jan. 9, teachers and officers of Sunday School, Buena Memorial Presbyterian Church; Jan. 29, English service, Lakeview Swedish Mission Church, Chicago.

Dr. H. Framer Smith, Jan. 9, 16, 23, 30, led Men's Forum in Bible discussion, Victor Lawson Memorial Y. M. C. A., Chicago; Jan. 15, Roseland Evangelical Mission Church, Chicago; Jan. 16, Men's Club, Moody Memorial Church, Chicago; Jan. 29, Interdenominational College Church, Wheaton, Ill.

W. Taylor Joyce, Jan. 15, Chicago United Mission; Jan. 22, First Baptist Church, LaSalle, Ill.; Jan. 23, meeting in theater in connection with Tri-City Union Evangelistic Campaign under Rev. Oscar Lowry, LaSalle, Ill.; Jan. 24, Madison Street Missionary Church, Oak Park, Ill.

Wendell P. Loveless, Jan. 15, Grand Haven Bible Class, Grand Haven, Mich.; Jan. 28, Fundamental Young People's Rally, Kalamazoo, Mich.

RECENT SPECIAL SPEAKERS

Rev. Charles H. Larson, Bolivian Indian Mission; Samuel P. Boggs, National Chaplain of the Gideons, Philadelphia, Pa.; Rev. A. R. Longman, Arena, Wis.; Mr. and Mrs. Arthur B. Allen, China Inland Mission; Rev. R. V. Bingham, D.D., general director, Sudan Interior Mission; Miss Oddweig Thompson, Scandinavian Alliance Mission, Swaziland, Africa; Rev. T. J. Bach, general director, Scandinavian Alliance Mission; Rev. T. W. Carroll, evangelist, San Jose, Calif.; Rev. Isaac Page, district secretary, China Inland Mission; Miss Irma Gaffney, home missionary, Hyden, Ky.

TOUCHING EARLY DAYS

Mrs. William C. Stevenson recently passed away, from her home in Dayton, Ohio. Before her marriage, as Jennie Walker, she was a music teacher at the Institute for two years. It is reported that William C. Stevenson and Jennie Walker were the first couple married in the Institute, the date being in 1890. Mr. Moody sent for Mr. Stevenson to come to Chicago to lend assistance in caring for the young men. He came over from the north of Ireland, where he had his first meeting with Mr. Moody.

A COMMUNITY WORKER



Robert E. Nicholas

One of the honored trustees of the Moody Bible Institute is not idle in his own community, as may be seen from a recent report in *Oak Leaves*, published in Oak Park, Ill., from which we quote: "In the present year, when the hands that guide a social service organization in such a difficult course are more than ordinarily important, the Family Welfare Association of Oak Park is proud to announce that Robert E. Nicholas has consented for the fourth year to be president of the board."

APPRECIATION OF MISS DIETZ

Miss Dorothy H. Dietz leaves the Institute to take up work with her mother and sister in connection with the publishing house established by her father, and known as the William H. Dietz company.



Dorothy Dietz

Miss Dietz graduated from the Institute in the class of August '23, and entered the service of the Institute in the following year, being advanced from time to time until she finally became Assistant Superintendent of Women, in charge of the work in the Evening School. A consecrated and faithful worker who loved the students and was in return loved by them, she departs from us to our sincere regret. J. M. G.

"WHAT DID HE DO?"

Dr. Gray's hymn with the above title is reported by Dr. L. Sale-Harrison to have been his favorite in his Australian ministry, though he was at that time unaware of its authorship. "We do not know how many were led to accept Christ through it," he writes, "but there was quite a large number."

TWENTY-SEVENTH CONFERENCE FOUNDERS' WEEK, 1933

(Continued from page 341)

ances," indeed, as Mrs. Hayward's narrative revealed.

Two addresses were crowded into the evening session. A missionary accredited

with many years of distinguished service, Rev. Hugh W. White, D.D., serving in China under the Southern Presbyterian Mission Board, answered with clarity and statesmanlike understanding the question, "What Are We Going to Do about China?" Vivid pictures of the heroism of missionaries and native believers stirred all hearts. The conflict between Modernism and Bolshevism on the one hand and evangelicalism on the other, has kindled marvelous zeal and courage, prayer and fortitude. Defenders of the faith in America are called upon to show like courage and faith in the face of every impending danger.

Following this address Rev. George W. Rhoad was introduced. Mr. Rhoad is an alumnus of 1902, in whose work the Institute has held keen interest and remembered much in prayer. He represents the Ethiopian branch of the Sudan Interior Mission, with headquarters at Addis Ababa, Ethiopia. Under present commission his time will be divided between the field in Africa, and the home base for recruiting forces for service. Mr. Rhoad's address was alive with vivid descriptions of life and conditions in that land, and of his appearance before the King in requesting permission to found the mission work.

It was suitable that this crowning message should be followed by a call to consecration. Dr. Gray, perceptibly moved by the solemnity of the occasion, asked with great tenderness and meaning various questions, in response to which former and present missionaries stood, parents of missionaries followed, volunteers and those already accepted for service then responded. With deep feeling, quietly, earnestly, and aware of the significance of the act, many scores arose in declaration of the determination that God should be permitted to have His way with each life. Memorable hour! A fitting conclusion for so glorious and spiritual a conference. The "Gloria," voiced the praise of the worshipping people, and the conference was at an end.

Commendations

Aside from the speaking features of the program, there are numerous items that merit mention. Indeed, there are visitors who confess to attending the conference for the joy and blessing of its services of praise, its congregational and special song. The student choir was superb; their director, Mr. T. J. Bittikofer, was happy in their eager and spiritual response. Where could there be a more interchangeable music faculty? Pianists and organists were at times transformed into directors of song. Each man, Holzworth, Schuler, Bittikofer, Latchaw, Earnest, McGuire, and Miss Deal, won the thanks of many for varied and faithful ministries.

The Household Department and the Business Manager's staff, the Cashier's assistants, the ushers, yes, the boys who shovelled snow, are not forgotten as happy and helpful contributors to the common weal. The periods of prayer, Rev. C. P. Meeker, superintendent of the Chicago Hebrew Mission, in charge, will not be forgotten, and their fruit will multiply.

Moody Bible Institute Monthly

Alumni Gleanings

Active and Associate Members of the Alumni Association, and all former students of the Institute, are urged to make use of this department for sharing news items of interest with MONTHLY readers in all parts of the world. Please send items promptly, written legibly with full name and address, and kindly indicate year of graduation or last year of attendance at Institute. Address to Editor of M. B. I. Department.

Edward J. Morgan '32, entered upon the pastorate of the First Baptist Church, Lovelady, Tex., in January. There are excellent buildings, a brick church and a six-room parsonage, with no encumbrance. Half of his time is to be given to evangelistic work in other fields.

Louise Bebb '08, who returned from the foreign field some years ago to care for aging parents, reports the home-going of her father, Mr. Morris Bebb, who died on January 12 at the family home, Winona Lake, Ind., at the advanced age of ninety-four years. He was a radiant believer, a generous donor to the Moody Bible Institute, and had been designated elder-meritus of the Winona Presbyterian Church. The memory of his useful and victorious life is a rare legacy for his daughter, and for many friends.

Howard C. Fulton, D.D. '15, pastor of the Belden Avenue Baptist Church, Chicago, was in St. Louis, Mo., the last week of January, where he delivered five addresses at the Bible-Missionary Conference of the Hebrew Christian Alliance of America. Another former student taking part was W. E. Denham, Th.D. '08, pastor of the host church (Euclid Avenue Baptist).

C. L. Nisbet '09, pastor of the First Presbyterian Church, St. Albans, W. Va., visited the Institute in January and greeted old-time friends.

Mrs. Charles H. Judd (Belle Takken '96), Vancouver, B. C., Canada, was an Institute visitor in January, looking upon old scenes and noting changes since her student days.

Mrs. Louis L. Leininger (Ollie F. McNeil '28) reports that she and her "preacher husband," also of '28, are finding much spiritual joy in their ministry at Bolckow, Mo. Two children gladden their home, Frances Lea and wee Martha Jane, who arrived June 23.

Oscar Raymond Lowry '32, is continuing his ministerial training at the Princeton (N. J.) Theological Seminary. He is valiantly undertaking to put into concrete form in the First Congregational Church, Union Beach, N. J., the organization and administration plans which belonged to his course at M. B. I. He assumed charge of this church in November last.

John L. Sprinkle '28, for three years pastor of the Grace Moravian Church, Mount Airy, N. C., where he was permitted to receive sixty new members into fellowship, has been obliged to give up all active work on account of broken health. He has been confined to his bed for the past year. He will much appreciate letters from classmates, and also the prayers of his friends.

Charles J. Shaw '27, and Mrs. Shaw, after a furlough of several months in Eng-

land, have returned to their field of service under the African Inland Mission at Beladji et Moonden, French Equatorial Africa.

Correction—George B. Bell '24, whose death was noted in the January MONTHLY, was buried from the family home, 462 E. Utica St., Buffalo, N. Y., not Rochester. The editor regrets the error.

Gertrude A. Weber '22, Zemio (A. E. F.), via Egypt, the Nile, Aba, Buta, Bamgassou, Africa, writes of hindrances that arise from the activities of over-zealous civil administrators. Nevertheless, she is able to report an evangelization trip to Djemah, when meetings were held and "several came asking intelligent questions—something unusual among these degraded tribes."

Roy Shaffer '21, and Mrs. Shaffer (Ruth Thiers '20), report in a recent letter that they have moved from their former field to Government African School, Loitokitok, P. O. Simba, Africa. "Truly God has set before us an open door and golden opportunities. These people are simple hearted and open to the truth."

Andrew Child '30, and Mrs. Child (Velma Dollar '30) are now residing at Glenville, W. Va. Mr. Child is engaged in evangelistic work and is witnessing many conversions. Mrs. Child is attending courses in the State College at Glenville, working for the A. B. degree. Young "Bobby" at the age of fifteen months is vigorous and acrobatic.

Ben W. Clendinen, Jr. '27, Valles San Luis Potosi, Mexico, writes in a recent serial letter: "Last Thursday was Thanksgiving Day in the U. S. A. Did you give thanks that you were born in a country where the influence of evangelical Christianity is on almost every hand and the Bible within reach of nearly every one? Most of us need to live for a time in a country such as Mexico to appreciate what this means." He is crowding his colportage work, placing Bible and Testaments wherever possible.

Edward Morrow '27, and Mrs. Morrow (Marguerite Ros '25) are having a rest from missionary labors in Nigeria. Their present address is 1021 Niagara Ave., N. E., Grand Rapids, Mich. In preparation for work among the Mohammedans upon their return to Africa, they are studying the Arabic language at Calvin College.

Elizabeth A. Scott '31, is actively employed in missionary service at Fowyang (Yingchowfu), in the northwest section of the province of Anhwei. A wide circle of friends will find interest in the announcement of her engagement to John C. Stam '32. Mr. Stam has recently arrived in China and is taking language work at the Men's Training Home at Anking, Anhwei province.

Reginald V. Reynolds '24, and Mrs. Reynolds (Victoria Hamilton '23), with their three children, are making their home at P. O. Kapsabet, Nandi, Kenya Colony, Africa. Since returning to their field, following a furlough, Mr. Reynolds has been doing extensive pioneering, traversing

much new territory where Christ has never before been preached. Prayer is asked for this important phase of work, and for these workers.

BORN

To Robert Lee Hudson '30, and Mrs. Hudson '30, a daughter, Janet Muriel, December 3, 1932.

To Albert Pappas and Mrs. Pappas (Emma Holgren '30), a son, Peter Stanley, December 2, 1932, Chicago.

To Lester E. Huber '27, and Mrs. Huber (LeZetta Mottashed '26), a daughter, Martha Elizabeth, November 22, 1932, Africa.

To W. A. Hunt '33, and Mrs. Hunt (Minnie Vande Zande '29), a daughter, Lillian Alice, December 21, 1932, Chicago.

To Elmer C. Wagler '27, and Mrs. Wagler, a daughter, Ruth Bernice, December 31, 1932, Emma, Ky.

To John C. Finlayson '28, and Mrs. Finlayson (Alta D. Zenor '31), a daughter, Alice Alta, December 5, 1932, Buffalo Center, Iowa.

To Loren O. Ritchie '28, and Mrs. Ritchie, a daughter, Lorna Dell, January 15, Michigan City, Ind.

To A. Garland Rotenberry '29, and Mrs. Rotenberry, a son, Ervin Nelson, January 25.

MARRIED

Richard C. Johnson '32, and Gladys B. Cordray '30, January 7. At home, 3021 W. Washington Blvd., Chicago.

Harry W. Vom Bruch '14, and Irene Mae Campbell, December 24, 1932, Palm Beach, Fla.

Harry Neufeld and Sarah Kornelson '31, August 14, Hillsboro, Kan.

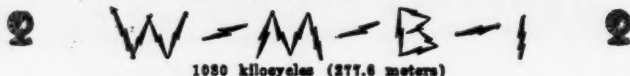
AT REST

Nellie Stebbins '27, on January 4, found welcome rest after long years of suffering. The chaplain of the Indiana State Tuberculosis Hospital at Rockville, Ind., testifies that the patient sufferer "served her Lord so faithfully while lying helpless on her left side for four years. She was one of the most devout Christians I ever knew." Her Christian zeal was felt through all the wards, and also through the community, because of her ministry of intercession.

Florence Drew '08, founder and director of the South China Boat Mission, after twenty-three years of heroic service among the dwellers in the boats and arks along the rivers of that land, has entered into rest. The date of her home-call is not yet reported, but death resulted from pneumonia. Her presence and inspiration will be greatly missed by her co-workers and multitudes of devoted friends.

Cornelius M. Steffens, D.D., LL.D. '92, for many years president, and afterward president emeritus, of the University of Dubuque (Iowa), received the call into the heavenly glory at the home of a son in Chicago, on January 15. His has been a long and notable career, devoted almost entirely to the college in which his father had served before him. He was a builder, both of material school interest and of character, and influenced many lives for Christ and His service. Interment was at Rochester, N. Y.

RADIO STATION



1080 kilocycles (277.0 meters)

RESPONSE TO "LETTER WEEK"

The response to the annual "Letter Week" appeal has been gratifying indeed, and we give thanks to God for the many tokens of His guidance and blessing in encouraging co-operation on the part of our many listeners.

Approximately 10,000 letters were received in response to the request during "Letter Week," and many contained money gifts to assist in the maintenance of the radio ministry. The words accompanying many of the gifts give evidence of great sacrifice on the part of the donors, but there are also expressions of great joy in being able to participate in the carrying on of the gospel ministry over the air.

Extracts from a few letters follow:

"Please accept my gratitude for the way God is using you and your equipment for His work. We have been in Chicago for little more than a year and have really found our Saviour through your ministry, although I had been a church member for several years. I try to hear every message, and have been truly blessed."

"I am only a little girl, but I found Jesus as my Saviour during one of your broadcasts, so I love you all for your faithfulness in telling the story of Jesus to little children as well as grown-ups. I wish I had money to send to keep you on the air, but my Daddy has had no position for three years. I got this dollar for Christmas to spend for presents, but I want you to have it."

"I have been a church member and worker and Sunday School teacher for many years, but the messages and Bible teaching that you give have made my whole life and fellowship a new thing. My understanding of a be-

liever's position in the Lord Jesus Christ has become so precious to me. I can't thank God enough for this knowledge of the Word that you broadcast."

"My strength has been renewed from time to time, my spirit revived by a timely message or song that seemed to be sent from heaven to me. It does one's soul good to listen to such clear, sane and forceful preaching and teaching. I thank God for W-M-B-I. In an hour like this, an hour when many have awakened to their dire need of God, a 100 per cent broadcast of the gospel is needed more than ever. Yes, men are listening to such programs."

FROM A FORMER STUDENT

In faraway Guatemala City, Guatemala, C. A., a former student recently heard one of the W-M-B-I midnight hours. She writes as follows:

"On December 23 we stayed up until midnight listening to the radio and were amply rewarded for doing so, as we were able to hear W-M-B-I. Miss Houser, an M. B. I. graduate, several native girls from the Garden of Roses school and I listened in. I cannot tell you how much it means to hear some of the good old hymns sung in English by trained voices. We surely enjoyed the program and will no doubt tune in again soon. I pray that W-M-B-I may continue to be used in even a greater way during the present year."

A report has also been received from Staunton, Va., a distance of 765 miles from Chicago, stating that the friends there regularly receive the Saturday afternoon broadcast. This is unusual re-

ception for daylight hours and is another evidence of the splendid quality of the broadcasting equipment which God has permitted W-M-B-I to use.

THANKSGIVING AND APPEAL

Recently the columns of the radio section carried an appeal for financial help that the radio ministry of W-M-B-I might, the Lord willing, carry on. We praise God that so many have heard the call and have so graciously responded to it, and our hearts have been warmed and encouraged by the promptness and generosity which characterized the response.

We repeat that appeal in this month's issue, for the benefit of those who may have overlooked it before, and also for the purpose of making suggestions which seem to have been heartily received by so many of our regular listeners. An announcement was recently made over the air to the effect that if three or four thousand listeners might find it possible to give a certain amount every month, the budget for the entire year would be well cared for. A great many have already responded and if some of our readers, even though not able to hear the programs regularly, would like thus to share in the radio ministry, which God is so greatly using in these days to extend the ministry of the Moody Bible Institute into tens of thousands of homes, the gift will be greatly appreciated, and will, we are sure, be multiplied to the glory of God.

63rd Year of Issue 30,000 Readers Monthly
THE WITNESS
An unfettered Monthly Journal of Biblical Literature. Special for 1933. — Interesting incidents concerning old brethren. Original outline by the late J. C. M. Dawson. Messages by Mighty men of God of old Scripture verses and three. Original papers by known men of to-day.
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American orders to
Christian Alliance, 260 W. 44th Street, New York

MONTHLY PROGRAM OF STATION W-M-B-I Central Standard Time

Sunday, March 5, 12, 19, 26

1:30 P. M.—Service of Worship and Praise

Monday, March 6, 13, 20, 27

7:00 A. M.—Sunrise Service

10:30 A. M.—Devotional Hour

11:30 A. M.—Continued Story Reading—Wendell P. Loveless

12:00 M.—Loop Evangelistic Service

1:00 P. M.—Organ Program and Bible Reading

3:00 P. M.—Music

3:20 P. M.—Stories of Answered Prayer—Howard A. Herman-

sen

3:40 P. M.—Book Table

Tuesday, March 7, 14, 21, 28

7:00 A. M.—Sunrise Service

10:30 A. M.—Music and Missionary Hour—John R. Riebe

11:30 A. M.—Continued Story Reading

12:00 M.—Loop Evangelistic Service

1:00 P. M.—Organ Program and Bible Reading

3:00 P. M.—Radio School of the Bible—Rev. W. Taylor Joyce

3:30 P. M.—Question Hour—Mr. Loveless

Wednesday, March 1, 8, 15, 22, 29

7:00 A. M.—Sunrise Service

10:30 A. M.—Shut-in Request Program

12:00 M.—Loop Evangelistic Service

1:00 P. M.—Organ Program and Bible Reading

3:00 P. M.—Sunday School Lesson, Iris Ikeler McCord

3:30 P. M.—Music

3:45 P. M.—W-M-B-I Tract League—Mr. Loveless

Thursday, March 2, 9, 16, 23, 30

7:00 A. M.—Sunrise Service

10:30 A. M.—Music and Short Story Hour—Mrs. McCord

11:30 A. M.—Continued Story Reading

12:00 M.—Loop Evangelistic Service

1:00 P. M.—Organ Program and Bible Reading

3:00 P. M.—Feature Program

3:30 P. M.—Special Program

Friday, March 3, 10, 17, 24, 31

7:00 A. M.—Sunrise Service

10:30 A. M.—Radio School of the Bible—Mrs. McCord

11:30 A. M.—Continued Story Reading

12:00 M.—Loop Evangelistic Service

1:00 P. M.—Organ Program and Bible Reading

3:00 P. M.—Home Hour—Mrs. McCord

3:30 P. M.—Scandinavian Service—Prof. Carl Hanson.

Saturday, March 4, 11, 18, 25

7:00 A. M.—Sunrise Service

10:30 A. M.—Music and Church School Period

11:00 A. M.—K. Y. B. Club

11:30 A. M.—Jewish Sabbath Service—Rev. Solomon Birnbaum

12:00 M.—Organ Program

12:30 P. M.—Special Program

1:00 P. M.—Citizenship Hour

1:15 P. M.—Bible Reading

2:30 P. M.—"Mother Ruth" Period for Girls*

3:00 P. M.—Musical Program

3:30 P. M.—Radio School of the Bible—Mr. Loveless

*Young People's Service alternate Saturdays.

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